



The Law was given by Moses, but GRACE & TRUTH by Jesus Christ.
John 1. 17.

APPARATUS BIBLICUS:
OR, AN
INTRODUCTION
TO THE
HOLY SCRIPTURES.

In THREE BOOKS.

BOOK I. Of the ORIGIN, HISTORY, and ANTIQUITIES of the JEWS.

BOOK II. Of the CANON, AUTHORS, Original TEXTS, VERSIONS, EDITIONS and INTERPRETATIONS of the SCRIPTURES.

BOOK III. Of the FALSE GODS, ANIMALS, PRECIOUS STONES, DISEASES, and PUBLIC SPORTS mentioned in the SCRIPTURES.

Together with an EXPLANATION of SCRIPTURAL NAMES,

AND

A New Method of Reading the Scriptures.

Done into *English* from the *French*, with Notes and Additions.

Illustrated with Thirty Copper-plates.



LONDON:

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T O H E R

R O Y A L H I G H N E S S.

M A D A M,



S the first publick Exercife of my
Function, to which it pleased the
good Providence of God to call me,
brought along with it the Honour
of ferving Your ROYAL HIGHNESS,
it will not, I hope, be thought
an unpardonable prefumption in me,
to lay the following TRANSLATION at Your Feet.

a 2

I AM

I AM not ignorant, of how low a Rank *Translations* are in the Republic of Letters, when compared with Originals which are the Result of Genius and Invention ; nor am I insensible of the Unworthiness of the Performance. But as the Meaness of the Present heightens the Honour of a favourable Reception, I can no otherwise understand Your ready Acceptance of it, than as a most engaging Instance of that Benignity and Condescension, which equally charm and oblige all about You ; and which evidently incline You to countenance every well-meant attempt, and even to think a bare Desire of, and Endeavour after Merit, in some sort meritorious.

As to our Author and his Work, the Name of LAMY cannot, I presume, be unknown to a Lady, who is as curious in Literature as She is eminent in Station : And I am well assured, that no Attempt to illustrate, or explain the *Sacred Writings*, can be unacceptable to a Princess, whose Example and Conduct do honour, and promise Protection to that Part of the Christian Church, whose Principles and Practices are founded upon them ; and in whom, a constant and devout attendance on the publick
Offices

Offices of Religion, and a frequent Participation of one of its most solemn Rites, together with the Exercise of such publick and private Bounties, as leave no Calamity unpitied, no Object unrelieved, are the genuine Effects of a truly Christian Piety, which must needs be desirous of having those *Fountains of Divine Wisdom and Knowledge* opened to others, of which She her Self has so deeply tasted.

Not that this Design of FATHER LAMY was only pious and laudable in it self, it has likewise, in the Opinion of the Learned world, been so happily executed in the following Treatise, that it has always been esteemed a Treasure. Upon which Account, as the offering it to the *English* Reader, cannot be displeasing; it will be a further Recommendation of the Work, that it is conveyed to him, under the Patronage of so great a Name. This will quicken his Enquiries after it, and lead him back from the Book it self, to the illustrious Patroness of it; and thereby render it doubly useful, in that it may both teach him how to understand the *Scriptures*, and present to his View the Glory and Loveliness of reducing them to Practice.

THAT we may long enjoy the Happiness of so shining an Example, and that Your ROYAL HIGHNESS
may

D E D I C A T I O N.

may, in Your Royal Father, Your Comfort, Your Self, and Your Descendants, be ever a Blessing and Support to this Church and Nation, are,

M A D A M,

The sincere and daily

Prayers of Your

ROYAL HIGHNESS'S

Most Dutiful, and

Most Obedient Servant,

R. B U N D Y.

The



The *A U T H O R* ' s
P R E F A C E.



THE HOLY SCRIPTURE, says S. Gregory, *is as it were a letter written by God to man.* And we ought therefore, as he goes on, to read it with reverence, to weigh attentively every word of it, and learn the will of God, from God himself. To despise so extraordinary a blessing, were not a bare piece of negligence only, it were a real crime. *The reading and meditating on the Scripture, are,* says S. Bernard, *a character of predestination; JESUS CHRIST having himself said, He that is of God, heareth God's words^a.* What can we read else that can be more agreeable than this book? *There is no true and salutary joy,* says S. Austin, *but that which arises from hope; that hope, most especially, whose object is the kingdom of heaven.* Now the mysteries of that kingdom are what the Scriptures only discover to us; they shew us the way thither, and fill the heart with innumerable secret delights, whilst we walk in it: Agreeably to what S. Paul says^b, that *through patience and comfort of the Scriptures, our hope becomes more steady and resolved.*

^a John viii. 47.

^b Rom. 15.

AND what other study can be more necessary for a Divine than this? It is a lamentable error for men to amuse themselves with useless knowledge; which yet is the error of a great part of mankind. For, how many are there even among those who have for so many years applied themselves to the study of divinity, whose heads are not rather filled with vain and frivolous school-disputes, than their hearts and minds nourished with the truths of the *Scripture*? They think they have seriously studied it, when they have thrown away some intervals of their time, in slightly running over some chapters of it. Truth is the end of all our studies; and yet (I know not by what fatality) we wander from the way which most naturally leads to it.

BUT in this we do not imitate the holy Fathers, from whom we have received both the books of *Scripture*, and the true interpretation of them. They did not leave the fountain, to have recourse to the streams; they drew from the *Scripture* it self those thundering arguments with which they vanquished heresy; and that heavenly food, wherewith they nourished the church. Let a man read the *Chrysostoms*, the *Gregories*, the *Basils*, the *Ambroses*, the *Jeromes*, and the *Austins*, and he will see, that these holy doctors being wholly taken up with this study, and having their minds filled with the truths it inspires, always speak, *out of the abundance of their hearts*.

It is indeed a thing truly worthy of our compassion, to see men who are already embarrassed with an innumerable multitude of affairs, which divert them from the study of the truth, for which they were made, throwing away that little time they have left, in vain and ridiculous disputes. Hence come the *Sophists* of the schools; for how can a man really call those *Divines*, who so little know what the *Scripture* says, or the Fathers or Councils have determined, on any topick? And from hence likewise come the declaimers, which fill our pulpits; for I think no man can give the quality of preachers of the word of God, to those who quote it so seldom. We find them promising in the beginning of their discourses, to explain the *Scripture*; but in the pursuit of them, they think of nothing but tickling the ears and minds of their auditors, with far-fetched thoughts and elegant expressions. Thus is the people deprived of solid nourishment; thus do christians continue in ignorance of the knowledge of salvation.

PREACHERS are the more inexcusable in neglecting the *Scriptures*, in that they can no where find so rich and inexhaustible a fund for their
pur-

purpose, as there. All the foundations of true eloquence, extraordinary actions, rich expressions, examples, comparisons, and figures, are found in them in great abundance. We not only draw from thence sound doctrine, we not only meet with great variety of subjects in them, but we also find there all those ornaments which give strength and dignity to a discourse. What manner of instruction can be more clear, or more concise, than that of the *Gospel*? What orator can equal the force and vehemence of the *Prophets*? Who understands better how to captivate the mind, and affect the heart, than *S. Paul*? Who can better give the elevation and splendour of poetry, to a discourse, than the *Psalms*? and in a word, What an admirable crowd of sentences and maxims do we find in the books of *Solomon*?

BUT it is in vain to extol the value, and urge the necessity of studying the *Holy Scripture*, to men who are affrighted at the least appearance of labour, unless we can make this study easy for them. Which made me extract all that is necessary in order to understand it, from a great number of books, which are not to be found without difficulty, to be bought without a great expence, or to be read without an immense labour. I composed *Tables* of these things, which present to the eye, at one view, what is scattered about in several volumes. But the very form of this work laid me under a necessity of passing over a great many things, and of being very short in speaking to those which I did mention. Nevertheless, these *Tables* have their use and their value.

BUT having had both more leisure and more books, since I published them, I have here undertaken a much more extensive work, upon the same plan. I have given it another form; I have exceedingly enlarged it; and the reader may expect to find here, whatever can facilitate the understanding of the *Scripture*; or compleat an introduction to it.

Salvation is of the Jews, says JESUS CHRIST: It was to *Abraham*, *Isaac*, and *Jacob*, that the promise of *the Messiah* was made. It was from these patriarchs that he descended; it was in *Judea* that he was born, and wrought out the salvation of mankind. So that it is of the utmost consequence, to be thoroughly acquainted with every thing that relates to the Jews, if we would rightly understand the *Scripture*. This people was chosen by God, to declare JESUS CHRIST to the world, who is typified as well in what happened to the Jews, as in the *Scriptures*. He is represented under the shadows of the *Law*, and foretold by the *Prophets*.

When he appeared upon earth, the scene of his actions was *Judea*, he lived among the Jews, conversed with them, spake their language, and followed their customs. So that the knowledge of Judaism is not only necessary for the *Old Testament*, but also in order to the understanding of the *Gospel*, which relates the life of JESUS CHRIST. The authors of the sacred books, like all other writers, take no care to explain particularly, the laws, customs, and ceremonies of the Jews, and abundance of other things which were sufficiently known to those who lived when they wrote. So that this is a piece of knowledge we must borrow elsewhere when we apply our selves to the reading of the *Scriptures*.

AND this knowledge is what I have sought for, with all possible care, in an infinite number of volumes. You will find in the *First Part* of this work, the origin of the Jewish nation ; their history, religion, and sacrifices ; a description of the tabernacle, their temple, and their synagogues ; their festivals, and whatever relates to the priests and levites ; their laws written and unwritten ; the form of their government, their magistrates, their different tribunals, their manner of administering justice, and punishing criminals ; their customs, as well religious as civil ; their practices, as to their dress, houses, marriages, and funerals ; the different sects which sprung up among them ; their calendar, and their weights, coins and measures.

I touch upon all these things, sufficiently to make them understood, but there are some of them which are not thoroughly explained. Had I said all that could have been said upon each of these heads, and supported what I said with reasons and authorities, I should have fallen into the inconvenience which it was the design of the work to avoid, namely, that of an excessive length. My book would then have been bigger than that which I undertake to render easy ; and consequently, it would have been useless to those who seek for such an introduction to open the way to it, as shall not detain them long. If they who are more curious, and have more leisure, would search farther into the bottom of things, and be more perfectly acquainted with them, I shall here shew them the sources from whence I have drawn what I have said, and where they may more thoroughly inform themselves in it.

THE two authors which after the *Holy Scripture* give us the fullest accounts of what relates to the Jews, are *Josephus* and *Philo*. The
Talmud

Talmud is a work which contains all the traditions of the Jews, with the glosses and commentaries of the most famous *Rabbins*. It is a large work, and is as it were the *Canon-law* of the Jews. The most essential part of it, which they call the *Mischna*, is the text, which is a short book enough, considering the matters it contains. It explains in few words, and in a good order, the Jewish traditions, and contains the resolution of several cases of conscience. Some years since it was translated into *Latin*, and printed in *Holland*, in six volumes; which grew so bulky, by means of their having added to it the commentaries of two Jews, and the notes and dissertations of several of our learned men, upon some particular treatises in it; but *Maimonides* has made an excellent abridgment of all the *Talmud*, in a book which he calls, *The strong hand*. They who can read it, have no need of any other book to inform them of these matters. Nevertheless, the authors who have written upon them, have their use. I have made use of them, and lest therefore I should rob them of the glory they deserve, it is but just that I should say something of them here. They might be divided into three classes; the *First* might contain those who have written upon the *Hebrew* language, who have made grammars of it, and have made the text of the *Scriptures*, and of the *Rabbins* who have explained it, easy to be understood: The *Second* should contain those who have commented upon, or translated any treatise of the *Talmud*, or any of the works of the ancient, or modern *Rabbins*; and in the *Third* I would place those authors who have written upon the history, the government, the laws, or the religion of the Jews. But this enumeration of authors would be a sort of library, which I do not pretend to make here; I shall only mention the most famous authors, who, if I may so speak, opened the way to Hebraism, and first ran in it.

Sebastian Munster was the first Christian who after *Reuclin* applied himself to the study of *Hebrew* and the *Rabbins*. He composed a grammar, and dictionaries, and translated some *Hebrew* books. But *Raimund Martin*, who was more ancient than they, had pursued the same study, as appears by his book, which is entituled, *The ponyard of the faith*. *Galatinus* has almost entirely copied it. In the beginning of the sixteenth century, *Paul Riccius* translated some passages of the *Talmud*. After this, this study became fashionable, and the *Pagnins* and *Vatablusses*

appeared; who were followed by *Leo Judah*, *Fagius*, *Junius*, *Tremellius*, *Genebrard*, and *Arias Montanus*, who had the care of the impression of the Polyglott Bible, which was printed by *Philip the second King of Spain*, at *Antwerp*. And this *Arias* is the author of all the prefaces and different treatises with which this edition is enriched.

WHEN this new field of learning was once opened, the learned crowded into it in great numbers, to gather all the fruit it could produce. They who have most distinguished themselves, are the *Buxtorfs*, father and son, *L'Empereur*, *Coccius*, *Schmidius*, *John-Henry-Otto*, *Vagenseslius*, *Seringhamius*, and *Peringer*.

Maimonides has had translators of some of his treatises; which translators are, *Vossius*, *Vorstius*, *Prideaux*, *Voisin*, *De Veil*, and *Karpsovius*. Nor have the other *Rabbins* been forgotten, *Philip of Aquin*, *Gaumin*, *Ulman*, and *Rittangel*, have given us several translations of them. *Buxtorf's Great Dictionary* is a treasure of Jewish antiquities. His treatise *On the synagogue* is a compleat work, wherein you find all the modern practices of the Jews, by which their ancient customs may be judged of. His son trode in his steps. He wrote of *the ark*, of *the unleavened bread*, of *the washing of the hands*, and of *the Jewish marriages*, and these treatises are full of excellent things.

BUT it is also of importance to know the policy of the Jews, that is, their manner of government. And several authors have undertaken this subject, and written upon the form of the Jewish government. *Sigonius* wrote a treatise *Upon the republick of the Jews*, which was printed some years since with *John Nicholas's observations*. *Bertram* wrote upon the same subject, and his book was illustrated by *L'Empereur*. *Cuneus* and *Menochius* treated of the same matter, and very lately *Heidekker*. *Hottinger* wrote upon *the laws of the Hebrews*; and *Spencer*, who pretended to derive the origin of the Jewish ceremonies from *Egypt*, has been learnedly refuted by *Witsius*^a. *Schichard*, *Selden*, *Lightfoot*, *Hornebek*, *Hulsius*, *Vitranga*, *Braunius*, *Gomar*, *Outram*, *Gejerus*, *Barlolocci*, *Henry Otto*, and *Voisin*, composed particular treatises, wherein we find a thorough knowledge of whatever relates to the Jews. *Leo of Modena*, wrote of *the rites of the Hebrews*, in *Italian*. *M. Simon* translated his book into *French*, and added to it some learned observations

^a And Lamy, throughout his book *De Tabernaculo*, &c.

of his own. And besides these, there are several other learned *English*, *Dutch*, and *German* writers, whose works I have read, but whose names I have forgotten. We see fresh treatises appear every day upon these subjects. *Bochart* wrote a treatise *Upon the animals mentioned in Scripture*, which I have abridged in the third part of this work. His *sacred Geography* was also of great service to me. *Ribera* gave the world a description of the tabernacle and temple. *Villalpandus* made a more exact and more copious work upon the temple, to which he added a plan of *Jerusalem*, and a treatise of measures. I have received exceeding great assistance from these works, as well as from those of *Serrarius* and *Bonfrerius*. *Scaliger*, *Grotius*, the two *Capelluses*, *Cloopenbourg*, and *Altinius*, though they have not written expressly on these subjects, do yet give a great deal of light to them in their works.

AND whilst I am pointing out the fountains from whence I have drawn what I have said, that they who are desirous of knowing more of these things, may there quench their thirst, I must not forget the *Dictionaries* that have been made upon the Bible. Of these, some are both for words and things, as is that of *M. Simon*, which was printed at *Lyons* by *John Certe*, in two volumes in folio. That which *Flaccius Illyricus* printed under the title of *Clavis Scripturæ*, or a *Key to the Scripture*, is a dictionary of the words of *Scripture* which he pretends to explain. *Edward Leigh* published an *Hebrew* and *Greek* dictionary, wherein he has collected together the most curious observations of the criticks upon the words of these two languages which are found in *Scripture*. The *Bibliotheca* of *Ravanella*, is also a sort of dictionary of the Bible, in three great volumes.

THE work I here give the reader, is an extract from these learned authors; but I cannot without pleasure inform him at the same time, that many things which are here slightly touched upon, will be explained at length in a work *Upon the Temple*^a, which I have been long about. I there give all the reasons upon which I determine the value of the Jewish money and measures, as well long-measures as those of capacity. The tabernacle will be there described, with all its rich ornaments. There will be an ample description of the city of *Jerusalem*; of the Temple built by *Solomon*, re-built by *Zerubbabel*, after it had been

^a i. e. *The book, De Tabernaculo, &c.*

destroyed by the *Babylonians*, then adorned by the *Asmoneans*, and lastly, enlarged by *Herod*, after whose death it received its utmost perfection a few years before its final ruin. I explain in that work, every thing that concerns the sacrifices, and festivals, and all the calendar; so that what I here say in this, is only an essay and sketch of this great work. The treatise I have made *Upon the passover* and the *Commentary*, I have given *upon the harmony of the Gospels*, are full of rational dissertations upon the practices and customs of the Jews. I have there sufficiently explained their manner of measuring time, and of reckoning their months and years; I have there given an exact description of *Judea*, and of all the land of *Israel*, with a new map of it. But I don't undertake to give a perfect knowledge of things here; the design of this present work is only to give a taste of all those things in general, which it is at least necessary we should have some idea of.

IN a word, this is but an *Introduction*. It is divided into three books. The *First* contains an account of the things relating to the Jews, the knowledge of which renders the Bible easy to be understood. The *Second* relates to the Bible it self, its original text, its different translations, *Origen's* versions, the criticism of the *Massorites*, the invention of the points, the different sorts of the *Hebrew* characters, and the idioms of the holy language.

ALL these things have been already treated on in the *Prolegomena to the English Polyglott*. And we have also several excellent books upon this subject, as the *Prolegomena* of *Serrarius*, *Bonfrerius*, and *Du Pin*. Both catholicks and protestants have largely treated on them: It is one of the points in controversy between us; we put some books in the sacred canon, which they reject.

WITH regard to those books which they receive as well as we, *Heidegger's Enchiridion* is short, and very exact. *Bellarmino* and the other controversial writers treat of all the questions that can be started upon this subject; in what language each book was written; who wrote it; who translated it, and when; what then happened, what was their genius; and what the proprieties of each language.

SEVERAL of the authors I have named, have also written large volumes upon these subjects. There is a *Bare-foot Carmelite*, who promised the publick

publick twelve volumes in folio. It is now some years since he printed four of them.

BUT to compleat the idea here given of this *Introduction*, I must add, that I have put into the *Third part* of it, a particular account of several things which may be called foreign to the *Scriptures*, but which are useful to be known, if we would understand it: Such are the errors of the pagans, their idols, their false gods, and several of their customs. The *Scripture* often speaks of them, and does in some sort suppose the knowledge of them.

AND with all these assistances, it is yet farther necessary, that we should understand *Hebrew*, if we would perfectly understand the *Scriptures*. This was the original language in which these divine books were written. It has a force and energy which the versions cannot come up to. If any thing could supply the want of knowing it, it would be the number of the versions. The different turns the interpreters give it, and the different expressions they make use of, shew the force of the words which they translate. It is my hearty desire, Dear Reader, that this work may be of some assistance to you; that so being charmed with the pleasures which the *Scriptures* give, you may be able to cry out with *S. Austin*, *Let thy writings, O my God, be my chaste delights*.

GOD having given me health, and several new books having appeared upon this subject, within these ten years, since the former edition of this work was published in *French*^a, I have been thereby enabled to revise this work, and to alter it in so many places, that I may say, it is in the present edition^b new-cast, and almost a new-work.

^a *Anno* 1699.

^b *Anno* 1709.

The End of the Author's Preface.



The *T R A N S L A T O R*'s

P R E F A C E.



After what our Author himself has said of the design of the following Introduction, and the sources from whence he drew it; I think it necessary to give some account of my endeavours to do justice to him, and improve in some measure the same design, in the present Translation of it.

The Additions, for the most part, are taken from our Author's own work, De Tabernaculo Foederis, &c. and consist of such parts of

of it as give a new light to some dark and very difficult passages of Scripture; and of such as seemed most naturally to fall within the design of this Introduction. I have inserted them in the body of the text, between two crotchets, thus, [] to distinguish them from the original; and the Reader will all along find them referred to the books and places from whence they were taken.

The Additional Plates are, (besides the Frontispiece) numbers 3, 4, 8, 9, 10, 11, 12, 15, 17, 22, 23, 24 and 25; which are no less necessary in order to explain the work, than ornamental; whereas a great part of those in the French Edition, are, if not trifling, of very little use, like those plates of animals which I here give as a specimen of them. In those relating to the coins, weights and measures of the ancients, their reductions to the English are taken from Dr. Arbuthnot's Tables; both because that gentleman is thought to be very exact in his calculations, and because they more nearly answer to the French of our author, than any English I have seen. But lest the reader, who is unacquainted with the French weights and measures, should be likewise desirous of knowing the exact amount of his reductions in English, I thought it not improper to add such Notes to the two last chapters of the first book, (which treat of these things) as shew the difference between them.

The Notes in general are designed, either to contain such explanations of Scripture as appeared useful, and yet could not be well inserted in the body of the work; to explain difficult passages of the text; to rectify mistakes; to refer the Reader to other books, where he will find those subjects treated on more at large, which are here only transiently mentioned; to give him the opinions of such authors as are most famous for Scripture learning among us, as Mede, Pridcaux and others, in cases wherein they differ from Pere Lamy; or lastly, to direct him to those passages of Scripture (which are very many) and other authors, which our author has only quoted in general, without any reference to the places from whence they are taken.

As to the translation, I have taken the liberty of changing the chronology of the second chapter of the first book, from years of the world to

years before Christ; *the latter being the most easy, and most approved method of computing. Here we have only to add the present Year of Christ to the date of any fact, and the product will give us the distance of that fact from the present time; the knowing which is the great end of Chronology. The books by which I have directed my self in this change, are Mr. Marshal's Tabulæ Chronologicæ, or where they were not minute enough, the celebrated Connexion, &c. of the present learned Dean of Norwich.*

In the passages of Scripture which are quoted by our Author, (who always quotes from the Vulgate) I have always followed the English translation, though different from the Vulgate, in cases where no stress is laid upon that difference. But in cases where the force of any observation or criticism (which very often happens) depends upon the difference between them, I thought my self obliged to translate the Vulgate, and distinguish those passages by Vulg, or Vulgate; and sometimes to give the difference of the English in the adjoining note.

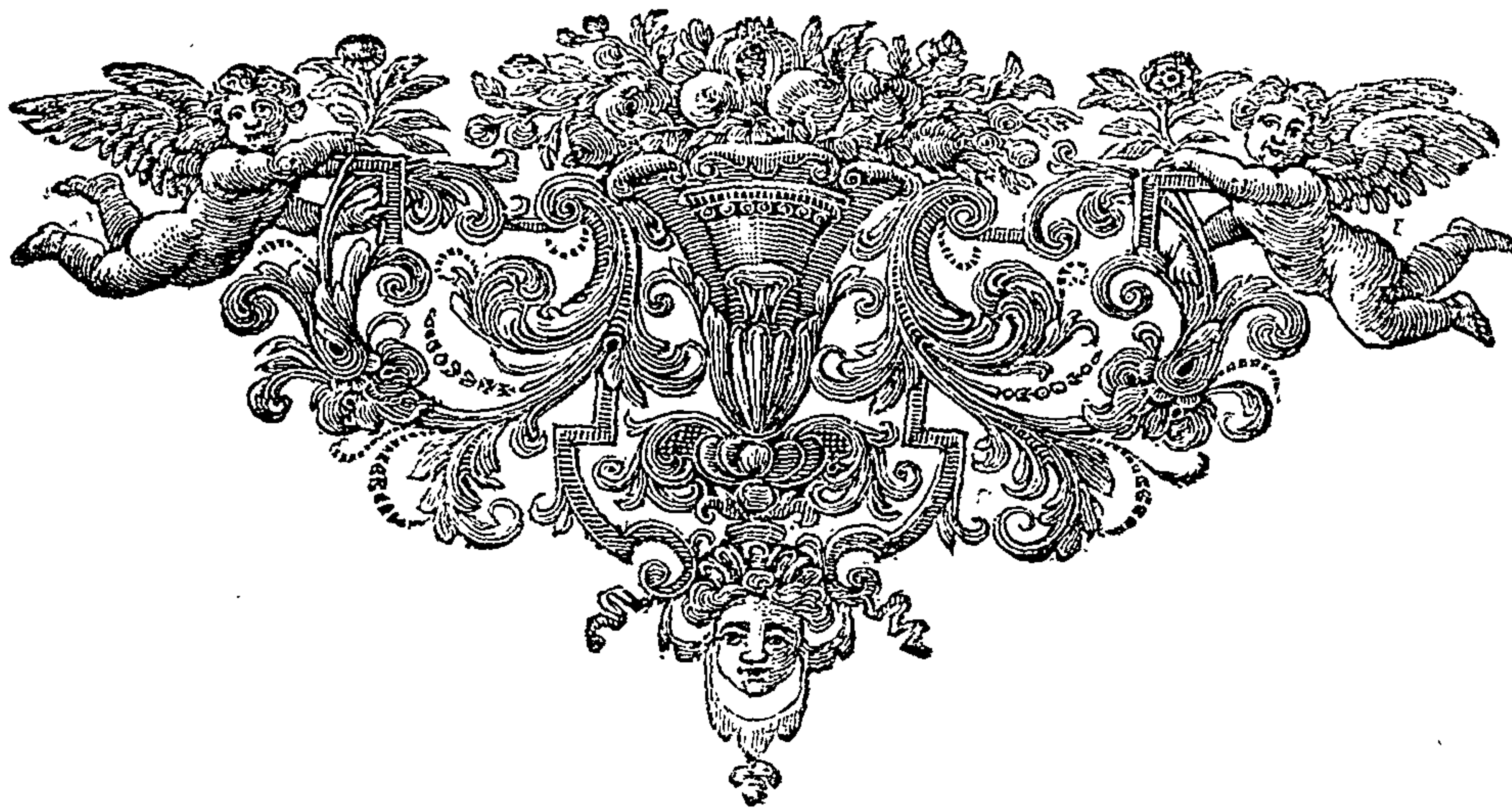
In the 1, 2, 3, and 8th chapters of the third book, which treat of the Idols, Animals, Plants, and Diseases mentioned in Scripture, I have taken the liberty of transposing the paragraphs, in order to place them in an alphabetical order, according to the English names; and I have used the same freedom with some passages of the second chapter of the first book, to rectify thereby some mistakes in time; as I likewise have, with a paragraph or two, of the eighth chapter of the first book, and of the former part of the first chapter of the third book, for the sake of method and order.

In the 142 and 473 Pages, two passages are omitted, because they relate to the doctrines of the sacrifice of the mass, and Extreme Unction; and at the same time, lest I should seem to injure our Author in so tender a point as these matters in controversy may be thought to be, I have given the French translator's words at the bottom of those pages. But in the last chapter, which relates to his method of reading the Scriptures, there are several passages which are neither translated, nor given in the French; because they only contain such reasons for this method, as are drawn from the Missal, or Breviary, and such as therefore could neither be of any weight or use to those for whom this translation is designed; nor
are

are they, I conceive, of so tender a nature as to make the most zealous think the omission of them an injury to the Author. And therefore I here mention only those reasons for this method of reading the Scriptures, which are general, and arise from the books of Scripture themselves; and which may be equally applied to the customs and practises of the Church of England, to which they are accommodated.

I have only one thing more to add, whose novelty or singularity, if not its weight, must excuse the mentioning it. It relates to our Author's plan and elevation of Solomon's Temple, (which differs from those of Josephus, the book Middoth, Dr. Prideaux and Villalpandus) and it seems to carry at least the force of a strong probability in favour of it. It is this; that the Rev^d. Mr. Long, who is lately returned from Fort S. George in the East-Indies, assures me, and gives me leave to declare to the world from him, that the Gentouse, (a people in the East, who from their customs and other circumstances are, by the most judicious, believed to be the descendants of those of the Jewish ten tribes, who never returned from the Babylonish captivity) have a temple at Chillembum, near Porto Novo, on the coast of Coromandel, which they call Zuliman's Temple; that they resort to it with the same devotion as the Jews formerly did to that of Jerusalem; and that it is divided into courts in the same manner as Pere Lamy's is, and is built much after the same plan which is here given. It were needless to observe, that these Plans of the Temple are curious and difficult, the nature of the thing implies it; and therefore, without presuming to determine of what force the proofs are, by which the different opinions are supported, I shall leave it to every Reader to judge for himself, both of the force of what is here said, and of all the proofs which our Author himself gives of his opinion. Only in justice to him, I could not forbear mentioning this, which with me has its weight; and I could wish no determination might be made concerning his opinion in this case, without consulting his book De Tabernaculo, &c. where he gives his reasons for his opinion at large, which could not possibly be done in so small a compass, as a part of one chapter of this book.

I cannot better conclude this Preface, than as he himself concludes his letter to the French translator of this work. God grant, says he, That the Sacred Writings, (lovely as they are) may meet with that degree of affection which they deserve; That men may now apply themselves to the study of them, since they can do it with so much ease and pleasure; That they may lay aside that vain curiosity which leads them indifferently to the reading of all sorts of books; That they may grow weary of those false and dangerous pleasures which they take in multitudes of wicked treatises; And that they may have a taste for those delights and comforts which the Sacred Volumes ever afford to those who read them with a spirit of piety and devotion.





A

T A B L E

O F T H E

C H A P T E R S

Contained in this B O O K.

Chap.

BOOK I.

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2. The history of the Hebrews divided into its several ages. p. 14.
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4. Of holy places; of the temple, the tabernacle, and the synagogues. p. 70.
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A N

I N T R O D U C T I O N

T O T H E

H O L Y S C R I P T U R E S :

B O O K I.

C H A P. I.

A general account of the Hebrews ; their origin ; their names ; their division into tribes, and families. Hebrews by birth, and Hebrews by conversion.



My design, in this work, is to give an exact account of every thing which passed among the Hebrews, and which it pleased God to make use of, as a prelude to the incarnation of JESUS CHRIST. God had formed this people, only that they might be a figure of *that* which his Son was one day to gather together upon earth, namely, the Christians. So that their history is very different from that of other nations. The establishment

The design of the work.

B

of

of their republick, their laws, customs, ceremonies, and sacrifices, are full of mysteries, which refer to JESUS CHRIST. St. *Paul* himself tells us, that nothing happened to the Hebrews but ^a *for ensamples*; that is, that even the most minute events of their history, were so far from having been the effect of chance, as to have been regulated by the order of God, and to have had relation to what was afterwards to come to pass. And in order therefore to a perfect understanding of the Scriptures, it is absolutely necessary that we should be very well acquainted with so singular a people. This was the motive that induced me to draw up a history of it; and the different chapters of this book, are as so many different lines, which when united may give us a picture of it.

THERE were two sorts of Hebrews. I. Hebrews by birth. And II. Hebrews by conversion.

I. IN the former, we shall consider three things. 1. Their origin. 2. Their different names. And, 3. The order and division of their tribes or families.

*The origin
of the
Hebrews.*

I. THE Hebrews descended from *Shem*, whom the Scriptures call the first of the children of *Noah*. ^b *Arphaxad* his son begat *Salah*; from *Salah* descended *Heber*; from *Heber* *Peleg*; from *Peleg* *Ragau*, or *Ren*; from *Ren* *Serug*, who was the father of *Nahor*; and from *Nahor* *Terah* the father of *Abraham*. This patriarch had a son by *Hagar* his handmaid, called ^c *Ishmael*, whom he ^d circumcised with all his house. But *Ishmael* was not the child of promise; that blessing was reserved for ^e *Isaac*, whom God gave him in his old age, when he was an hundred years old, and *Sarah* his wife ninety. It was from this child, whose birth was so miraculous, that God promised to raise up to him that happy posterity, which should *be as the sand on the sea-shore for multitude* ^f; and on account of which it was, that this patriarch, who was first called *Abram*, had his name changed to that of *Abraham*, which signifies, ^g *the father of many nations*.

^h *Isaac* had two sons, *Esau* and *Jacob*. *Esau* was the first-born, and was surnamed *Edom*, that is, *the red*, from the time that the pressure of his hunger, and his desire of eating a mess of *red* pottage, which *Jacob* his younger brother had prepared for himself, made him purchase it at the price of his

^a 1 Cor. x. 11

^b Gen. xi. 12. *cum sequentib.*

^c Gen. xvi. 15.

^d Gen. xvii. 23.

^e Gen. xxi. 2.

^f Jos. xi. 4.

^g Gen. xvii. 5.

^h Gen. xxv.

birth-right, which *Jacob* got from him by this means^a (as will be shewn hereafter) and with it^b his father's blessing, becoming thereby both eldest, and the heir. *Jacob* had twelve sons, who were the fathers of this people, whom God chose, and^c honoured with his covenant, and the promises of *the Messiah*.

It is therefore from these three patriarchs, jointly considered, that the Hebrews derive their origin. For it would not be sufficient to say, that *Abraham* was their head, because he was so of the *Ismaelites*, as well as them. Nor is it sufficient to call *Isaac* their father, because he was likewise the father of the *Edomites*; and this is the reason, why the Scriptures always mention *Abraham*, *Isaac*, and *Jacob*, as oft as they speak of the fathers of the Hebrews.

2. THE Hebrews have had several names.

(1) THAT of *Hebrews* was given them from *Heber*, from whom they descended, and whose language they spoke. Unless it be rather said, ^{Their different names.} which perhaps is most probable, that this word signifies *a stranger*, from the Hebrew word *Havar*, which signifies *to pass over*; because *Abraham*, when God commanded him to go out of *Chaldea*, passed over the *Euphrates*, in order to come into the land of *Canaan*^d. ^{Hebrews.}

(2) THEY were called *Israelites*, from *Jacob*, who was surnamed *Israel*, which signifies *stronger than God*; a surname with which he was honoured, just after his wrestling, which is described in *Genesis*^e. The Hebrews were distinguished by this name from the posterity of *Esau*, who having been surnamed *Edom*, his posterity were called *Edomites*. ^{Israelites.}

(3) THEY had the name of *Jews*, which they derived from the tribe of *Judah*, for three reasons; because their kings were of that tribe; because *the Messiah* was to be born of it; and because that tribe returned from *Babylon*^f entire, and in a very flourishing condition under the conduct of *Zorobabel*. The tribe of *Benjamin*^g had been almost extinguished in the war, which the other tribes had made with it; and the ten tribes which had made the schism, and which *Shalmaneser*^h carried away into captivity, never return'd. So that, being either entirely destroyed, or dispersed, the tribe of *Judah* was the only one of all the Hebrew nation,

^a He is called prophane, Heb. xii. 16. for thus selling his birthright, because the priesthood (which he profaned by setting no greater a value upon it) was then annexed to the primogeniture, Lamy de Tabernaculo, lib. 3. c. 8. §. 1. ^b Gen. xxvii. ^c Gen. xxix, and xxx. ^d Gen. xi, and xii. ^e Gen. xxxii. ^f Ezra viii. ^g Judg. xx. ^h 2 Kings xvii.

which remained, and which could be looked on as any considerable people : they of the other tribes, which were not destroyed, mixed with the tribe of *Judah*, and losing their own names, were all called *Jews*.

*The people
of God.*

(4) They were called, *the people of God*. The reason of which glorious appellation, was this. Immediately after *Adam's* fall, God in his mercy promised him a deliverer, who should restore him. The Jews call him *the Messias*, the Greeks *the Christ*, that is, *the anointed* ; because it was customary to consecrate those, who had been called to any great employment, by anointing them. God likewise chose for himself a peculiar people, among whom he declared what he designed to bring about, by this restorer of mankind. And it pleased his wisdom to suspend this restoration of human nature for the space of four thousand years, that this long expectation, and all the miracles which should be wrought among this chosen people, might prepare men for receiving *the Messias*, turn their minds towards him, and make them earnestly desirous of him. Now this chosen people were the Hebrews. God entrusted them with his law, and by the different things which happened to them, as well as by their ceremonies, pointed out all those things, which were infallibly one day to come to pass. On the account of which, it is, that they had the glorious name of *the people of God*. The other nations of the earth are called in Hebrew *Goim*, in Greek *ἔθνη*, that is, *Gentiles*.

The Hebrews distinguished from other people by circumcision.

It was likewise necessary, that this people of God should be distinguished from others, by some particular mark ; which mark was at the same time an expressive character of another people, who were to be more nearly bound to God by the heart, than by the flesh, and who were to become more considerable for those spiritual gifts, which God would in a very sensible and abundant manner, pour out upon them. The Jewish people being, I say, a type, it was necessary that they should carry in their flesh the mark of that which they represented ; which mark was circumcision. This on the one hand distinguished the Hebrews from other nations, so that they gloried in calling themselves *the circumcised*, and gave other nations the name of *the uncircumcised* by way of contempt : and on the other, the very act of it pointed out the perfect purity of the christians, who ought to cut off from them every vain desire of the flesh, and stifle and subdue every shameful passion. *Abraham* was the first, to whom the law
of

of circumcision was given, both for himself and his posterity. It was the seal of the covenant which God made with this patriarch; and it could not be performed without the spilling of blood, which though it might serve to appease the wrath of God, could yet have no virtue in itself, but what it derived from the blood of JESUS CHRIST, which was typified by it.

ALL the time the Hebrews were wandering in the deserts of *Arabia*, ^{Why cir-} circumcision was not practis'd. For which *Cunæus* gives two reasons. ^{cumcision} One, that being obliged to decamp often, the weakness of those who ^{was not} had been newly circumcised, would have extreamly embarrassed them; and ^{observed} the other, that this mark of distinction was not necessary in a desert, ^{in the} where there was no other nation, with whom the people of God could ^{desert.} intermix. But to this it may be objected, that circumcision was not barely an external mark of distinction to the Jews, but likewise a sacred ceremony, which brought a great many graces with it, to those who received it. And how can it be probable then, that *Moses* should have deprived those Hebrews of these graces, who having been born in that time, should also have died in the desert? To which our author answers, that the Scripture does indeed say, that there were but two of all them, who came out of the land of *Egypt*, that entered into the land of promise, but it does not expressly declare that any one of those, who had been born in the desert, had died in it. It was to these Hebrews, who had been born in the wilderness, that that general circumcision related, which *Joshua* by the commandment of God performed, after they had passed over *Jordan*. Which commandment of God was in these words ^a, *Circumcise again the children of Israel the second time*: and this expression was by St. *Jerom* thought a very difficult one. For, says he, if we understand it literally, it cannot be true; a man once circumcised, can never have this ceremony performed upon him a second time. And this difficulty made him have recourse to allegory. He understood by this second circumcision, a spiritual circumcision, which was to be made with the knife of the Gospel; but the Scripture explains it self. It declares, that it was only the children of those who came out of *Egypt*, that were then circumcised; and this second circumcision was therefore only the renewal of it, after it had been unobserved ever since their departure from *Egypt*. Be-

^a Jos. v. 2.

sides, *Cunæus* only speaks by way of conjecture, when he says, that of all those who were born in the wilderness, there was not one who died in it. And if it be thought more probable that some did die there, we must judge of them who died without being circumcised, as we do of those who died before it was established ; and the same must be thought of those children, who died before the eighth day. The modern Jews are indeed of another opinion. They think circumcision so necessary, that they circumcise children who die before the eighth day, even in their coffins. But it is an extravagant superstition.

*The eighth
day ap-
pointed for
circumci-
on.*

To this we may add the reason, why the eighth day was appointed for circumcision. Some pretend, that this law is founded upon the relation that the eighth day has to the eighth age of the world, in which the dead shall rise. But nothing can be more low and forced than such allegories as these. It is as easy to find them out, as it is dangerous to search after them. They who use themselves to them, thereby accustom themselves to substitute pretended mysteries instead of the true reasons of things, and very often content themselves with vain subtleties. But it is better to have less ingenuity and more solidity. The true reason then of this law, is this. As animals are in a very weak condition at their birth, and are at first, if I may so speak, in a state between something and nothing, they are not thought to be perfect animals till the eighth day, before which their state is so disagreeable, as to be shocking to the senses. Which is the reason why God, who can be pleased with nothing that is either imperfect or polluted, forbade the offering up of such, in sacrifice to him. For which there is an express law in Leviticus. *When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.* Now circumcision being a sort of sacrifice, in which children are offered up to God, it was necessary that the same law should be observed with regard to them, as was prescribed for other animals. The eighth day was also so absolutely fixed for circumcision, that it could neither be performed before nor after it. Even the sabbath it self, if it proved the eighth day, was not exempted from this ceremony, as our blessed Lord observes

^a Lev. xxii. 37.

in the Gospel ^a, notwithstanding that all manner of work was so strictly forbidden on it. Which was not because the number eight has something mysterious in it ; it was, because it was necessary that some day or other should be fixed. If it had been left to the choice of the parents to have done as their fancies led them, many of them might have deferred circumcising their children at all, and circumcision might at length have been entirely neglected.

BUT, as *Cunæus* goes on, it was but just, that the figures of the Old Testament, which pointed out *the Messias*, should disappear at his coming, as the shadows fly at the approach of light. And therefore circumcision has now lost its force, and is become useless. The heathens, who believed in JESUS CHRIST, were not obliged to receive it, and the Jews who had received it, were not thereby excluded out of the church of God. Which St. *Paul* formally determines, in his first epistle to the Corinthians : ^b *Is any man called to the faith, says he, being circumcised ? let him not become uncircumcised. Is any called in uncircumcision ? let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of God.* *When circumcision became useless.*

FOR there were some christians in the apostles time, who that they might the more perfectly renounce Judaism, which they had left, effaced the very marks of circumcision. This was a refinement upon religion, which St. *Paul* thought deserved his censure. But it was no new thing among the Jews. *Josephus* reports that some wicked men, having, in the time of king *Antiochus*, abandoned their religion, asked that prince's leave to build a place for publick exercises in *Jerusalem*, that they might fight naked as the Greeks did ; and that in order to resemble them the more perfectly, they took away the marks of circumcision. And the author of the books of the ^c Maccabees says the same thing. After which it is surprizing, that St. *Jerom* should look upon this as impossible, and should therefore explain that passage of St. *Paul* of celibacy and marriage. His interpretation of it is this ; *If when you have been called and have believed, you are circumcised, that is, unmarried, do not affect to appear uncircumcised, that is to say, do not marry, and entangle the liberty of circumcision and continence in the broils of marriage. And if on the con-*

^a John vii. 22.

^b 1 Cor. vii. 18.

^c 1 Mac. i. 16.

trary you are not circumcised, do not become circumcised ; that is to say, were you in a married state when you believed, do not look on the faith as a reason for a divorce ; that is rather a motive to you to live in peace. It is not necessary, in order to confute this opinion of St. Jerom, to produce the authorities of the most famous physicians, who say that the marks of circumcision may be taken away ; the authorities of the Scriptures and *Josephus*, sufficiently prove the contrary. We come now

3. To the division of the Hebrews into tribes and families.

The division of the Hebrews into tribes and families.

THE Hebrews were divided into twelve tribes, according to the number of the sons of *Jacob*. God reserved to himself the posterity of *Levi*, and consecrated them to the service of his altars. So that, *that* could not properly be reckoned among the twelve tribes ; but then *Ephraim* and *Manasseh*, the two sons of *Joseph*, made two different tribes, which thereby supplied the place of it. The tribe of *Levi* was divided into three families, which derived their names and origin from the three sons of *Levi*. From *Gershon* came the *Gershonites* ; from *Kohath*, the *Kohathites* ; from *Merari*, the *Merarites*. *Kohath* the second son of *Levi*, had *Amram* the father of *Aaron* and *Moses* ; the latter of which was the governour and lawgiver of the Hebrews, the former their high-priest. *Aaron* had four sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. After the death of the two former, the priesthood remained with the two others ; whose posterity *David*^a divided into twenty four classes, who performed the offices of the priesthood weekly, in their turns. Sixteen of these classes were in the family of *Eleazar* ; whose names and order were as follows :

- | | | | |
|----------------------|----------------------|-----------------------|-----------------------|
| 1. <i>Jehoiarib.</i> | 5. <i>Malchijah.</i> | 9. <i>Jeshuah.</i> | 13. <i>Huppah.</i> |
| 2. <i>Jedaiah.</i> | 6. <i>Mijamim.</i> | 10. <i>Shecaniah.</i> | 14. <i>Jeshebeah.</i> |
| 3. <i>Harim.</i> | 7. <i>Hakkoz.</i> | 11. <i>Eliashib.</i> | 15. <i>Bilgah.</i> |
| 4. <i>Seorim.</i> | 8. <i>Abijah.</i> | 12. <i>Jakim.</i> | 16. <i>Immer.</i> |

So that there were but eight in the family of *Ithamar*, viz.

- | | | | |
|--------------------|------------------------------------|--------------------|---------------------|
| 17. <i>Hezir.</i> | 19. <i>Pethahiah.</i> | 21. <i>Jachin.</i> | 23. <i>Delaiah.</i> |
| 18. <i>Aphses.</i> | 20. ^b <i>Jehezekel.</i> | 22. <i>Gamul.</i> | 24. <i>Maaziab.</i> |

^a 1 Chron. xxiv.

^b Or Ezechiel.

THE other tribes were divided into different families, in the same manner, and their names were these :

THE tribe of *Reuben* had four families ; the *Hanochites*, the *Paluities*, the *Hefronites*, the *Carmites*.

THE tribe of *Simeon* had five ; the *Nemuelites*, the *Jaminites*, the *Jachinites*, the *Zarbites*, the *Shaulites*.

THE tribe of *Gad* had seven ; the *Zephonites*, the *Haggites*, the *Shanites*, the *Oznites*, the *Erites*, the *Arodites*, the *Arelites*.

THE tribe of *Judah* had five ; the *Shelanites*, the *Pharazites*, the *Zarbites*, the *Hefronites*, the *Hamulites*.

THE tribe of *Issachar* had four ; the *Tolaites*, the *Punites*, the *Jashubites*, the *Shimronites*.

THE tribe of *Zebulun* had three ; the *Sardites*, the *Elonites*, the *Jahleelites*.

THE tribe of *Manasseh* had six ; the *Machirites*, the *Gileadites*, the *Jeezerites*, the *Helekites*, the *Asrielites*, the *Shechemites*^a.

THE tribe of *Ephraim* had four ; the *Shuthalhites*, the *Bachrites*, the *Tahanites*, the *Eranites*.

THE tribe of *Benjamin* had six ; the *Belaites*, the *Asbelites*, the *Akiramites*, the *Shuphamites*^b, the *Ardites*, the *Naamites*.

THE tribe of *Dan* had but one ; the *Shukhamites*.

THE tribe of *Asher* had five ; the *Jimnites*, the *Jesuities*, the *Beriites*, the *Heberites*, the *Malchielites*.

THE tribe of *Naphtali* had four ; the *Jahzeelites*, the *Gunites*, the *Jeezerites*, the *Skillemites*.

II. HITHERTO we have spoken only of the Hebrews by birth, who descended from *Abraham*, and belonged to one of the tribes ; whence it was, that they were better esteemed among the Jews, than those who had been born Gentiles, and had embraced Judaism. For thus we find *St. Paul* urging it, as a matter of merit among the Jews, that he was born a Jew. *I was, says he, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee*^c. The second sort of Hebrews we men-

The different sorts of Hebrews.

^a Add to these the *Shemidaïtes*, and the *Hephthirites*, both of the tribe of *Manasseh*, Num. xxvi. 32.

^b Add here before the *Ardites*, the *Huphamites*, Ibid. v. 39.

^c Phil. iii. 5.

tioned, were such as were Gentiles by birth, but had embraced the Jewish religion.

Prose-
lytes of
habitation.

NONE were excluded from receiving Judaism but Eunuchs. All strangers were received into it, whenever they thought fit to submit to its laws, or at least to the principal of them ; for these *profelytes* (that is to say, ^a *strangers*) were of two sorts. Some were called *Profelytes of habitation* ^b, others *Profelytes of justice*. The former had only their dwelling or *habitation* among the Jews, and did not engage themselves to an entire observance of the law. But they were nevertheless obliged to keep the sabbath, and what the Talmudists call *the precepts of Noah*, that is, what God commanded *Noah* to observe, namely, not to worship idols, and to abstain from blood ; together with some other commandments which he gave him, and of which we shall speak more particularly in another place. For the Jews were far from suffering the *strangers*, who dwelled among them, to live without laws. All which *Maimonides* explains in his treatise of a profelyte ^c. *What, says he, is a profelyte of habitation ? He is one who engages to renounce idolatry, and observe the commandments, which were given to the children of Noah ; but neither is circumcised, nor baptized. He is called A PROSELYTE OF HABITATION, because we are permitted to give such a one an habitation among the children of Israel, and he is received as a religious Gentile.* He adds, *Whoever engages to keep the commandments of Noah, and is exact in his observance of them, has a right to the rewards of a future state.* And the Jews were forbidden to suffer any Gentile to live among them, who did not submit to the observance of these precepts : as we learn from the same author. *We are obliged, says he, to kill all the Gentiles, who refuse to keep the commandments of Noah, if they are in our power. It is only to us, who are the inheritance of Jacob, and to those of any other nation, who will become profelytes, that Moses has given the law. For it is said, there shall be no difference between the profelytes and you. And therefore as to the law, let him embrace it that will ; we force no body to it : but as for the commandments of Noah, Moses our master, who was taught by God himself, has commanded us*

προσῆλυτοι. ^b Or Profelytes of the gate, because permitted to live within their gates, Prid. Con. Pt. II lib. 5. Chap. 2.

to force all those who shall come into the world, to observe them, and to kill all those who shall refuse to keep them. He who receives them, is called a Profelyte of habitation, and must engage himself to do so, in the presence of three learned persons.

THE second sort of converted Hebrews, were called *Profelytes of justice*. ^{Profelytes of justice.} They were so called, because they embraced the whole law of *Moses*, and engaged themselves to live holily and justly. And they therefore had the rank and privileges of natural Jews. Of this sort was *Achior* ^a, who, as the Scripture expresses it, *was joined to the people of God*. And it is of them that we are to understand those words of our blessed Saviour in the Gospel, *Ye compass sea and land to make one profelyte* ^b.

IN order to become *a profelyte of justice*, there were three ceremonies to be performed ; the first of which was circumcision. The blood that was spilt in the performance of this, was called *the blood of the covenant*, ^{The manner of receiving profelytes.} and these new converts were thought to be *the children of it*. And as to the necessity of it, the commandment of God to *Abraham* is very express : *The uncircumcised man-child whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people* ^c. Circumcision was, as it were, the Seal, which sealed the covenant, which the profelyte entered into with God, and the solemn profession he made of observing the law of *Moses*. Which made *St. Paul* say, ^d *I testify to every man that is circumcised, that he is a debtor to the whole law*. And *Maimonides* ^e also, teaches the same thing. *When a Gentile, says he, has a mind to enter into the covenant, to shelter himself under the wings of the majesty of God, and to submit to the law, he must be circumcised.*

THE second ceremony was washing, or baptism ; which must have been performed, in the presence of at least, three Jews of distinction. At the time of the performance of it, the profelyte declared his abhorrence of his past life, and that it was neither ambition nor avarice, but a sincere love for the law of *Moses*, which prevailed on him to be baptized : and he was then likewise instructed in the most essential parts of the law.

^a Judith xix. 10.

^b Matt. xxiii. 15.

^c Gen. xvii. 14.

^d Gal. v. 3.

^e Or as the French has it, every man that causes himself to be circumcised.

^f Ibid. ch. i.

He promised, at the same time, to lead a godly life, to worship the true God, and to keep his commandments. And from hence the Christian church has borrowed those ceremonies, which she makes use of in receiving proselytes, whether Jews or Gentiles ; for it is manifest, that the institution of baptism by JESUS CHRIST, and the discipline of the primitive church in the administration of it, have a relation to this ceremony among the Jews.

THE third ceremony to be performed, was that of offering sacrifice. All these, except circumcision, were performed by the women as well as the men, who became proselytes. And as concerning those who had gone through all these ceremonies, it was a common opinion among the Jews, that they ought to be looked on as new-born infants. *Maimonides* says it in express terms. *A Gentile, says he, who is become a proselyte, and a slave who is set at liberty, are both, as it were new-born babes. Which is the reason why those who before were their parents, are now no longer so.* Whence it is evident, that nothing could be more just than JESUS CHRIST's reproaching *Nicodemus*, with his being ^a *a master in Israel*, and yet being at the same time ignorant how a man could be born a second time.

BUT to be more particular ; I cannot forbear relating here at large, all that *Maimonides* says, of the manner of their receiving proselytes. It will, I doubt not, be some pleasure to the reader to trace out in it, the origin of Christian baptism, and of the ancient ceremonies, which the church observed in it. For they are all borrowed from the Jews ; JESUS CHRIST and his apostles, not having thought fit to abolish them, or to substitute new ones in their room.

HOW, says he, *ought a proselyte now to be received ? When any one offers himself, if upon a strict enquiry it appears, that the motives to his conversion are pure, he shall be asked this question : What have you seen in us, which inclines you to become a proselyte ? Don't you know, that the Israelites live now in sorrow and reproach, that they are exiles, are dispersed abroad, and are laden every day with fresh miseries ? If he answers ; I know all this, and yet think my self unworthy of being received among them, he must be admitted. And then he shall be taught the*

^a John iii. 10.

principal articles of religion, the unity of God, and the prohibition of idolatry, in which he must be thoroughly instructed. And among the commandments of God, which are taught him, both some of the most and some of the least importance, shall be mentioned, but briefly. To which shall be added, the punishments annexed to the breach of these precepts. It shall be said to him; Are you sensible that before you embrace religion you may eat fat, and not observe the sabbath? And that if after you are become a proselyte, you eat fat, you will be excommunicated, and if you break the sabbath, stoned? But nevertheless these punishments are not to be mentioned to him, but with a great deal of prudence, lest the terrible Idea they may give him of religion, should turn him from the right way. Men must first be won over by gentle methods; they must, as the Scripture expresses it ^a, be drawn with the cords of a man, with bands of love.

And as he must be instructed in the doctrine of punishments, so likewise in that of rewards. It shall be declared to him, that the observance of the law will gain him an immortal life in the other world, and that none are truly wise and just in this, but they who know the law and keep it. For, it shall be added, that a future life is reserved only for the righteous, which are the Israelites; and that if they are unhappy in this world, this very thing shews that they will be eternally happy in the next. It is not necessary that they should enjoy the same happiness upon earth, that other people do; their corrupt inclinations might lead them either into pride or error; and they might by that means loose the reward of the world to come. Jeshurun, as says the Scripture ^b, waxed fat, and kicked. So that, God does not punish the Israelites, with design to destroy them. No, they shall be preserved; and it is the Gentiles which shall be destroyed. It is proper to enlarge upon this subject, that his love and zeal may be doubled thereby.

If he alters his resolution, and no longer desires to be a proselyte, he shall be left at his liberty. If he perseveres, circumcision must not be deferred. And if he has been already circumcised, the blood of the covenant must be drawn afresh from the wound. And then time shall be given him for his cure; after which he must be baptized.

^a Hof. xi. 4.

^b Deut. xxxii. 15.

THREE chosen men shall stand before him, when he is in the water, and shall again propose to him, some of the commandments of the law. If it be a woman, women shall put her into the water, the Doctors shall instruct her while she is in it, and then they shall go out, and turn away their eyes from her, while she comes out of it.

THUS have we given a general Idea of the Hebrews; and for the fuller explanation of it, proceed now to a particular account of the history of that nation.



C H A P. II.

The history of the Hebrews divided into its several ages.

THE whole space of time, which passed between the creation of the world, and the birth of CHRIST, is four thousand years^a; and it is usually divided into six ages: which is the order we shall follow, in this chronological abridgment of the Hebrew history.

*A proof
of the ex-
istence of a
God.*

THAT there is a God, appears from every thing both within and without us. If we look into our selves, we there find so lively and so distinct an idea, of a perfect, infinite, eternal, and almighty being; as nothing could have so universally engraven on the minds of men, but the hand of him, who is signified by it. And if we look without us, the universe, which presents itself to our view, is so vast in its extent, so wonderful in the disposition of its parts, so regular in its order, and so constant in its motions, as convinces us, that God alone, could have made and preserved so stupendous a work. But, though nature can thus lead us to the knowledge of God, yet it is faith alone that can teach us, that there are three adorable persons, the FATHER, SON, and HOLY GHOST, who are truly distinct from one another, and are but one God. The SON is

^a Between the creation, and the vulgar æra, 4004 years.

called in Latin, *Verbum*, which signifies, *the Word* ; but this does not sufficiently express the word λόγος, which is the term St. *John* uses in his Gospel ^a ; for that not only signifies, *the word*, but also *reason* and *wisdom*. For the SON is not only the *word*, but also the *reason*, and *wisdom* of God.

WE discover a sort of feint resemblance of this incomprehensible Trinity, in the soul of man. It is one, and yet there are many different faculties, which subsist in it. For it knows, it wills ; and yet neither is its knowledge its will, nor its will its knowledge : whence we must conclude that fecundity does not destroy unity. If the soul be of a nature so superiour to that of the body, as that it does, notwithstanding its confinement to this close prison, contain in it, if I may so speak, the whole world, of which it conceives clear and distinct ideas ; why should it surprize us, to think that God, who is infinitely more perfect than the soul, should have an unity of essence, and yet a Trinity of persons, in himself ? I do not pretend to say, that the things we know, can give us an evident knowledge of this ineffable mystery ; all I would prove from this, is, that what faith teaches upon that article, is not contrary to what we feel in our selves.

BUT to proceed ; we can form no other conceptions of a God, than as of a being perfectly happy. Now, we perceive by our selves, that the most perfect happiness, is that which proceeds from knowledge and love. And if God then be single, if I may so speak, he is incapable of enjoying that happiness : but he has it compleat in the company of *the Logos*, who is the very divine expression of his knowledge ; and of the HOLY GHOST, who is the sacred product of his love. It is not indeed to be imagined that a man can arrive at a clear knowledge of these truths ; but the reason of that is not, that they contradict his reason, but that they are too much exalted above it. How many things are there, even among the objects of the senses, which we certainly know do exist, and yet cannot comprehend the manner how they do so ?

THE safest method in this case, is, to submit our reason to the authority of the Scriptures, in which God is pleased to instruct us, in the sentiments he would have us entertain, of his supream majesty.

^a Ch. I.

Genesis tells us the manner in which the world was created. And the history of this creation was long enough preserved in the memories of men, to have spread itself among the heathens, who were instructed in and persuaded of it. They prove it even by the invention and improvement of arts, which they certainly knew had been found out, and brought to perfection, only a few ages before them : and this is doubtless, a very convincing proof, of the novelty of the world. But it is very difficult to conceive, what could incline God, after the infinite spaces of eternity which preceded the creation of the world, to create it in time. (What could he stand in need of, who is, and has all things, and is alone all sufficient ?) Unless it be that he had his divine WORD in view, who, he foresaw, must become incarnate, and offer himself up a sacrifice. Nothing is worthy of God, but God himself. It was for his glory that he made the world out of nothing, and he was to be honoured by sacrifices in it ; but all these sacrifices of whatever kind, were of no value, but only so far as they were types of that one, which the SON was to offer up. Thus was the world made by the WORD, and created for the WORD, who was one day to restore it by his own death, and thereby render a glory to God, which was infinitely worthy of him. A short account of the most considerable things, which happened in the first age of the world, is, as follows.

THE
FIRST
AGE OF
THE
WORLD.
*From the
creation,
to the de-
luge.*
YEAR
BEFORE
CHRIST.
4004.

GOD created the heaven and the earth^a ; made *Adam* and *Eve* ; placed them in paradise, that is to say, in a *delightful garden* : and afterwards drove them out from thence, after they (being deceived by the devil, who had assumed the shape of the serpent) had eaten the forbidden fruit. They had otherwise been immortal, and had enjoyed every good thing ; but in punishment to their sin, they were made subject to diseases and death, and were condemned *to eat their bread in the sweat of their brows*^b. Nevertheless it pleased God, to promise them a restorer^c, who, as has been observed, is called in Hebrew, *Messiah*, and in Greek, *Christ* ; which two words signify one and the same thing. This *Messiah*, is no other person, but the divine WORD. And indeed who could be more proper to restore the world, than he who made it ? But the execution of this great work was deferred for four thousand

^a Gen. i. 1.

Gen. iii. 19.

^c Ibid. v. 15.

years,

years, during which time, all that happened to the Hebrews, was appointed to be the types and figures of it. The mysteries of the Scriptures are to be perfectly understood by none, who are not well acquainted with JESUS CHRIST. Every thing in them, their promises, prophecies, sacrifices, ceremonies, and events, have all a relation to him ; he is the object and end of all these things. And can any one, after all this, look on JESUS CHRIST, only as a meer man ? How excellent soever the qualities may be, which they attribute to him, yet if he be not God, such a pompous attendance would be too great for him.

It was soon seen, that the sin of the first man had corrupted his posterity ; and that they wanted such a restorer, as could not only provide a remedy for their outward miseries, but likewise for the corruption of their manners. The life of man is so short, that neither should its misfortunes make any great impressions of fear upon him, nor its pleasures, of love. Every thing that must have an end, is of little consequence. What we ought chiefly to have regard to, is the enjoiment of an eternal happiness, which vice, and a corruption of manners, will exclude us from. For God is just, and it is impossible that wicked men should be for ever happy. Men therefore stood in need of JESUS CHRIST's coming into the world, not only that he might instruct them, but also that his grace might cure their will, which was become corrupt, and an enemy to the will of God, as was soon experienced. For envy inspired *Cain*, the son of *Adam* and *Eve*, with a design of killing his brother *Abel*, out of rage to see that *God had more respect to Abel's sacrifices, than to his*^a. And this death of *Abel*, was the first type of that death, which the envy of the Jews was one day to inflict upon JESUS CHRIST. Thus men became daily more and more wicked, till their wickedness forced God to destroy them by the flood^b. *Noah* and his family were the only persons, who were preserved from it, in the ark which God had commanded him to build, and in which were shut up all sorts of animals, that they might not be destroyed by the waters of the deluge. Which ark was an admirable representation of the church, which JESUS CHRIST was to assemble, and in which few persons would be saved, the number of the elect being very small, in comparison of the multi-

^a Gen. iv. 5.

^b Gen. vi. 7, 8.

Year be-
fore Christ.
2349.

tudes of the wicked, who perish. Which made JESUS CHRIST himself often say, that there are few, who will be saved. And in this small number of persons, the bad are mixed with the good, as *tares with wheat*, as *the same net gathers up both good fish and bad*^a, and as both the clean and unclean animals were shut up together in the same ark. This is the first age, which passed between *Adam*, and the deluge; and lasted for the space of 1656 years.

THE SE-
COND
AGE OF
THE
WORLD.
From the
deluge to
the calling
of Abra-
ham.
2247.

FROM *Noah's* three sons, *Shem*, *Ham*, and *Japhet*, descended all the people of the earth^b. Their first descendants, before they dispersed themselves into the regions of the world, formed a design of building a tower of a prodigious height. But God brought this design to nought, by the confusion of languages, the consequence of which was, that as they before spoke all one language, they were then on a sudden unable to understand one another^c. This is the epocha of idolatry, and desertion from the true God.

As God had created men, only that they might adore him; if they had all left off to know and serve him, his design would have been in vain, and the malice of the devil would have triumphed over his wisdom. But he only suffered sin, in order to make it subservient to his glory; and the restorer of mankind, who was to blot it out, was to pay him an honour, which was infinitely greater than that, which the devil had endeavoured to wrest from him. It was so surprizing a thing, that God should become man, in order to appease the anger of the eternal FATHER by his death, and in order to renew in man that image of God which sin had blotted out, and make him a new creature, this, I say, was so wonderful a prodigy, that it was necessary to prepare mens minds for it, and accustom them insensibly to the belief of it, long before it should be accomplished. And therefore it pleased God, to make known by figures, from the very beginning of the world, the wonders which were to be brought to pass in after ages. And it was at a time, when darkness and iniquity covered the face of the whole earth, that God be-

^a The parables in Matt. xiii. 24. and 47. (which seem to be here referred to) relate to the whole church in general, and not to the few persons who would be saved, as our author here applies them: for this small number is the elect only, who have no bad mixed with them; and to whom therefore these parables are not applied in the Gospel.

^b Gen. x. ^c Gen. xi.

gan to prepare the way for JESUS CHRIST, by forming to himself a glorious, peculiar, and mysterious people, whose laws, ceremonies, and actions were as so many different resemblances, which represented him in such a manner, as was proper to make him be readily acknowledged and known by the whole world, whenever he should come to make his appearance in it. So that it pleased God, to form to himself a people which filled the world with the expectation it was in, of that restorer of mankind, who had been promised to it. And for this purpose he commanded *Abraham* ^a to go from *Ur* in *Chaldea*, whose inhabitants were idolaters, that he might make him the head of this nation, which he resolved to make his peculiar people. Year before Christ. 2247.

WHEN God called *Abraham*, he promised him that the *Messiah* should be born of his race, and that he would make him master of the land of *Canaan* ^b. The patriarch therefore obeying the commandments of God, left his relations, and came to settle himself in that land, with *Sarah* his wife, and his nephew *Lot*, his brother's son ^c. But how fertile soever this country may have been, he did not think of getting himself any great possessions in it. Being wholly taken up with a happier habitation, he looked on himself as a stranger in the land of *Canaan*, dwelt there only in tents, and would possess no more land in it, than what he set apart for his burial place. However, this country ^d not being sufficient for the support of both *Abraham's* flocks and *Lot's*, this raised quarrels between their shepherds, upon which *Lot* retired to *Sodom* ^e, which *Chedorlaomer* plundered, and carried him away prisoner ^f. But *Abraham*, with one hundred and eighteen servants, set him and all the rest of the captives at liberty ^g. And as he was victoriously returning, the priest *Melchisedec* met him, blessed him, and took tithes of him ^h. Which shewed the superiority which JESUS CHRIST, who had been ordained by his Father, *a priest after the order of Melchisedec*, was to have over the Jewish priests, in that he was to bless them as his inferiours, as *Melchisedec* then blessed their father *Abraham*, and took tithes of him ⁱ. THE THIRD AGE OF THE WORLD. From the calling of Abraham to the Israelites departure out of Egypt.

Abraham took *Hagar*, *Sarah's* handmaid, at *Sarah's* request, and had by her a son named *Ishmael*, from whom the *Ishmaelites* descended ^k. This

^a Gen. xii. ^b Ibid. v. 7. ^c Ibid. v. 9. and Gen. xiii. ^d Or rather that part of this country in which Abraham and Lot lived. ^e Gen. xiii. 7.---12. ^f Gen. xiv. 1.---12. ^g Ibid. v. 14.---16. ^h Ibid. v. 18.---20. ⁱ Heb. vii. 1.---22. ^k Gen. xvi. 3.---16.

Year be-
fore Christ.
1910.

nation became a scandal to this illustrious descent by their brutish manners ; and drew upon it self the hatred of God, who has no regard to our birth, if our virtue does not correspond with it. And the same misfortune which *Ismael* had, in not having been *Abraham's* heir, though he was his eldest son, the same have the Jews since had, in being deprived of the blessings, though they were the children of the promise.

1897. GOD promised *Abraham* a numerous posterity a second time, and on that account, changed his former name *Abram* into that of *Abraham*^a, as has been observed.

THE first of these names signifies *an exalted father*, that is, an excellent father ; and the other, *the father of a great people*. This name was a prophecy, the accomplishment of which is daily seen with admiration ; for the earth to this day is covered with Jews, which are descended from *Abraham* : and though there are very few families to be found, scarce above two or three, who can trace up their genealogy beyond five or six centuries (for families are usually soon confounded, and lost) yet the posterity of *Abraham* is now, and always has been remarkably distinguished.

THE holy Scripture also teaches us, that the almighty God (who in the Hebrew tongue calls himself *Jehovah*) was pleased to discourse familiarly with this patriarch^b : and all antiquity has believed, that it was the WORD himself, who appearing under a human shape, did, as it were, give him a specimen of his incarnation. The WORD, I say, was one of the three angels, which appeared to *Abraham*, and promised him that he would one day be born of his posterity. *Abraham* worshiped him, and acknowledged him to be the almighty God, and this discourse transported him with joy. And I believe it is to this famous appearance of his, that JESUS CHRIST alludes in the Gospel, when he says, *Your father Abraham rejoiced to see my day, and he saw it and was glad*^c.

AND these so frequent and so familiar apparitions would not at all surprize us, if we considered, that something more surprizing passes within our selves. The WORD of God is within us ; he is in the inmost recesses of our souls. He speaks to them, he instructs them, he admo-

^a Gen. xvii. 5.

^b Gen. xviii.

^c John viii. 56.

nishes them, he corrects them. *He is the light, which lighteth every man that cometh into the world*^a; and this light is at the same time, the rule of truth, the punishment of guilty consciences, and the delight of the righteous. But sin having made us deaf to these internal discourses of the WORD of God, and the senses being become almost the only rules of our understanding, it pleased him to put on a body, to make himself sensible, and to shew himself to us in such a manner, as that it should not be in our power to avoid both seeing and hearing him.

THE inhabitants of the city of *Sodom*, among whom *Lot* sojourned, gave themselves up to the most horrible impurities; and God signalized his wrath against that city. He resolved to consume it with fire, after he had brought *Lot* out of it: and sent his angels to bring out him, his wife, and his two daughters^b. It pleased God to give us this one terrible example of that vengeance, which he will execute upon sin in the world to come; and to set before our eyes, by this conflagration, as he had done by the deluge, that the number of those who will perish, is infinitely greater than that of those who will be saved; because there are very few among them, who hearken to the advice of those, whom God has sent to deliver them from the corruption of the world.

Lot's wife, having contrary to the commandment of the angels, turned her head towards *Sodom*, as she was retiring from it, became a pillar of salt: a punishment which evidently carries this instruction along with it, that when men once forsake the world, they should never suffer either their eyes, or inclinations to turn towards it again.

Lot and his two daughters retired into a cave, which was near the city of *Zoar*; where his daughters imagining, that they and their father were the only persons left upon the earth, thought themselves at liberty to make him drunk, and deceive him. The fruits of which incest, were *Moab* and *Ammon*, the heads of the *Moabites* and *Ammonites*^c.

Abraham obeying the commandment of God, drove *Ishmael* and *Hagar* his mother from his house^d; after he had, at the age of an hundred

^a Or rather, which coming into the world lighteth every man, *John* i. 9. ^b Gen. xix. 37, 38. ^c Gen. xxi. 14.

Tear before Christ.
1891. years, had *Isaac* according to the promises of God, by *Sarah*, who was herself ninety. It was *in him that all the nations of the earth were to be blessed*^a, since it was of his race that the *Messiah* was to be born.

ALL that happened to *Abraham*, and the people of whom he was to be the father, was only the first representations of what was afterwards to be done, at the coming of JESUS CHRIST; and therefore, in order to point out the wonders of his birth, it pleased God that the birth, which was the figure of his, should likewise be attended with miracles. He suffered a Child, *in whom all the nations of the earth were to be blessed*, to be born of a father and mother, who were of a very advanced age, contrary to the common course of nature, that he might at the same time shew, that as he had made the heaven and the earth out of nothing, so it was easy for him, to form to himself an holy people, even in the midst of corrupt mankind.

1871. AND it was not long, before God shewed in the same *Isaac*, another type of the sacrifice which the *Messiah* was to offer up, by his submitting willingly to that death, to which his *Father* was to condemn him. For he commanded *Abraham* to offer up in sacrifice this beloved son; upon whom, nevertheless all his hopes of that numerous posterity, which had been promised him, depended. *Abraham* obeyed without hesitation; and God satisfied with his obedience, sent his angel to stop the stroke, which would have sacrificed *Isaac*^b. So that this was only a sketch of that excellent sacrifice, which JESUS CHRIST has since actually offered up on mount *Calvary*.

1856. *Abraham* sent one of his Servants into *Mesopotamia*, to demand of *Bethuel* his daughter *Rebekah* for his son *Isaac*^c; and *Bethuel*, who descended from *Nahor*, this patriarch's brother, granting his request, *Rebekah* married *Isaac*.

1836. *Rebekah* bore *Esau* and *Jacob* both at a birth^d. As she had felt them struggle in her body, she consulted God about it, and he told her, that they would become the fathers of two different nations, who would be at enmity with one another^e. The war of the twins in the body of their mother, was the prelude of that war which was afterwards to ensue between the Jews and Gentiles; the latter of which have by their readi-

^a Gen. xxii. 18. ^b Gen. xxii. 1-13. ^c Gen. xxiv. ^d Gen. xxv. 24 ^e Ibid. 22. 23.

ness to hearken to the Gospel, taken away that blessing, which seem'd to be the birth-right of the former.

Year be-
fore Christ.

1821.

1759.

Abraham died aged an hundred and seventy five years ^a.

A G E having made *Isaac's* eyes very dim, *Jacob* his younger Son, by the advice of his mother, covered his neck and hands with goat-skins, the better to resemble *Esau* who was an hairy man, and by this Artifice got the blessing which was design'd for his elder brother ^b. Afterwards, his fear of *Esau* made him retire to *Laban*, *Rebekah's* Brother ^c. In this journey, he saw the wonderful ladder, which reached from earth to heaven; and God again assured him, that the *Messiah* should be born of his race ^d.

H E demanded of *Laban* his Daughter *Rachel* in marriage, but *Laban* deceived him, and gave him *Leah*, who was the eldest. Afterwards he married *Rachel*, and by these two wives and two of their hand-maids, had twelve sons, who were the patriarchs of the Jews; for from them descended the twelve tribes, into which that nation has been since divided ^e.

1753.

T H E blessings which God poured down upon *Jacob*, raised *Laban's* envy: and *Jacob* therefore fled from him, with his wives, his children, and his flocks. *Laban* pursued him, in order to revenge himself; but God prevented it ^f. Afterwards *Jacob* wrestled with an angel, came off victorious, and was therefore called *Israel*, that is, *a man of God*, or, *a man stronger than God* ^g. Upon his return into his own country, he found *Esau* very tractable, he having first taken the precaution to send his brother some presents, before he would appear before him ^h.

1739.

A jealousy arose among the children of *Jacob*. The tenderness and friendship he shewed *Joseph*, made him hated by his brethren. They therefore sold him to some merchants, who carried him into *Egypt* and he entered into *Potiphar's* service ⁱ. And what resemblance can be more natural, than that which was between *Joseph* and JESUS CHRIST; who were both sold by their brethren, both delivered up into the hands of strangers, and were both the preservers of those very people who had betray'd them?

1728.

^a Gen. xxv. 8. ^b Gen. xxvii. 1-29. ^c Ibid. v. 43. ^d Gen. xxviii. 10-15. ^e Gen. xxix. xxx. ^f Gen. xxxi. 1-24. ^g Gen. xxxii. 24-32. ^h Gen. xxxiii. ⁱ Gen. xxxvii.

Year be-
fore Christ.
1717.

Potiphar's wife having falsely accused *Joseph* of having made an attempt upon her virtue, he was therefore loaded with chains ^a.

1716.
1715.

Isaac died aged 180 years.

Pharaoh gave *Joseph* his liberty, on account of the reputation he had acquired of interpreting dreams; and he explained *Pharaoh's* dream to him, and gave him warning, that after seven years of plenty, there were to be seven years of famine.

1708. THE famine came, and *Joseph* had heaped up great quantities of corn in the years of plenty ^b.

1707. HIS brethren were forced to come into *Egypt* to buy corn; and after he had treated them as spies, that he might discover their intentions, he made himself known to them, and caused *Jacob* to be brought into *Egypt* with all his family ^c. We are told in three different places of the Old Testament ^d, that it then consisted of seventy persons: but the LXXII. in all these places read seventy-five; and St. *Luke* has in the *Acts* ^e followed them.

1689. SOME years after, *Jacob* died ^f. Before his death, he uttered a famous prophecy concerning the time when the *Messiah* should be born, namely, when *the scepter should depart from the tribe of Judah*, and the Jews should no longer be a common-wealth ^g; for, their republick having been only formed, that it might be a figure of the church, as soon as JESUS CHRIST should come to establish it, this republick would become useless to the world, and was therefore no longer to subsist.

1635. *Joseph* died likewise ^h. The children of *Jacob* multiplied to such a degree, that though they were but seventy when they came into *Egypt*, as has been said, yet in the space of two hundred years, they became six hundred thousand ⁱ; which made them formidable, and made the *Egypt*-

^a Gen. xxxix. ^b Gen. xli. 53. ^c Gen. xlii. xlv. ^d Gen. xlv. 27. Exod. i. 5. Deut. x. 22. ^e Acts. vii. 14. ^f Gen. xlix. 33. ^g Gen. xlix. 10. ^h Gen. l. 26. ⁱ Num. i. 46. We need not be surprized that this increase is said by Moses to have been so great, it is demonstrable that many more might have descended from seventy persons in that time. Lamy demonstrates (De Tabernaculo, lib. 2. c. 4. §. 4.) that the male descendants from Noah and his three sons, might have been at the building of Babel, (which he supposes to have been 100 years after the flood,) 66752 supposing them to have had but one wife each, and but one child in a year, and not to have had any children till they were each twenty years old, and to have had as many daughters as sons. But if we throw Polygamy, twins, and fifth births every four years, which may naturally happen, into the balance, they may
tians

ans persecute them, after the death of that king, who protected them on *Joseph's* account, whose services were then forgotten. The people of God therefore underwent a cruel slavery, from which they were at last delivered by the ministry of *Moses*, who led them into the land which God had promised to the descendants of *Isaac*. Year before
Christ.
1574.

DURING the time of this persecution, the male-children of the Hebrews were thrown into the *Nile* ^a, by the order of the new *Pharaoh* (which was a name common to all the kings of *Egypt*) and *Moses's* parents, after having concealed him three months, exposed him upon the waters. But the king's daughter took him out, and caused him to be educated in her palace ^b. Nevertheless *Moses* left it, and at the age of forty years fled into the land of *Midian* ^c. 1573.
1571.

GOD there shewed himself to him in a burning bush; and commanded him to deliver his people from the tyranny of *Egypt*, and for that purpose to take with him his brother *Aaron*, who was afterwards made high-priest. And accordingly *Moses* told *Pharaoh* the commandment he had received from God, and confirmed his mission by miracles; and the king, after having long resisted, was at last by plagues and severe punishments, forced to give the Hebrews their liberty ^d. An event, which being so wonderful, and at the same time both a figure and prophecy of the manner, in which JESUS CHRIST was to deliver us from the slavery of sin, deserves a little enlargement upon it. 1531.
1491.

GOD commanded that every family of his people should on the fourteenth day of the month *Nisan*, in the evening, offer up a lamb in sacrifice, and mark the doors of their houses with the blood of it. The *Israelites* obeyed this commandment, and the night following, the angel of the Lord passed through them, and slew all the first-born of the *Egyptians*: and spared no houses but those, which were marked with the blood of the lamb ^e. And thus shall it be with those, who shall be marked with the blood of JESUS CHRIST, who alone shall be able to secure themselves from eternal death. And that the memory of so signal a mercy might be preserved throughout all succeeding

may well be computed at 100000. And if then 100000, or as is certain according to the lowest computation, 66000 males may have descended from 4 males and 4 females in 100 years, how much more may 600000 males have descended from 35 males and 35 Females in the space of 215 years, which is the term of years all allow to have passed between Jacob's going into Egypt, and his descendants coming out of it? ^a Exod. i. 16. ^b Exod. ii. ^c Exod. ii. 14. ^d Exod. xii. 31. ^e Ibid.

Year be-
fore Christ.
1491.

generations, God instituted a solemn feast called the *Passover*, in which the *Jews* annually offered a lamb, on the same day, and in the same hour, in which JESUS CHRIST, the true paschal-lamb has since been offered up on mount *Calvary*^a. The Hebrews ate this lamb, in the habits and postures of men ready to take a journey. *Pharaoh*, whose first-born son the angel had not spared, drove them out of *Egypt*. The Red-sea divided itself, to make a passage for them, and swallowed up the *Egyptians*, who having changed their minds pursued them, in order to bring them back again into slavery^b.

THE
FOURTH
AGE OF
THE
WORLD.
From the
Israelites
departure
out of E-
gypt, to
the build-
ing of the
Temple.

THE Hebrews, as soon as they were got through the Red-sea, entered into the wilderness. Where they had scarce marched three days, before their thirst made them murmur, because they could find nothing but bitter waters to quench it. *Moses* therefore, by the commandment of God, threw a piece of wood into those waters, which changed their bitterness into sweetness^c. And the cross of JESUS CHRIST, has a virtue not unlike to that of this mystical wood: for to Christians, it sweetens the most bitter pains of life. Some time after, hunger raised a fresh disturbance among this people, and made them regret the leaving the slavery of *Egypt*, where they had at least all the necessaries of life in great abundance^d. Whereupon an innumerable multitude of quails covered the Hebrew camp, and gave them wherewithal to satisfy it. And the next day God wrought a second miracle, which was more wonderful and more lasting. The earth appeared covered with a sort of hoar-frost, which was in shape like coriander-seed. All the people immediately cried out in a surprize, *Manku*, that is to say, *what is this?* and from thence comes the name of *Manna*, which was given to this heavenly food, with which God regularly fed them every day, for forty years^e.

^a Our blessed Lord was condemned soon after the sixth hour, John xix. 14. i.e. after our twelve at noon; and he gave up the Ghost, soon after the ninth hour, Mat. xxvii. 46. 50. that is, our three in the afternoon: and the paschal-lamb was to be killed between the two evenings, Exod. xii. 6. i. e. between twelve at even, and six at night, or about our three in the afternoon. Josephus (De Bell. Jud. lib. 7. c. 17.) says the Passover was offered between the ninth and eleventh hours, i. e. between three and five, according to our way of reckoning; the Mishna says (chap. 5.) that the sacrifice was constantly slain, at half an hour after the eighth hour, i. e. half an hour after two in the afternoon; and offered up half an hour after the ninth, that is, half an hour after three. And Maimonides says in his Corban Pesach, that the paschal-lamb was slain and offered up immediately after the usual time of killing and offering up the evening sacrifice, De Tabern. lib. 7. c. 9. §. 2.

^b Exod. xiv. ^c Exod. xv. ^d Exod. xvi. ^e Ibid.

In the third book, I shall treat at large of this *Manna*, and the etymology of its name. Every one gather'd enough of it early in the morning, to serve him the whole day, and if he gather'd more of it, it corrupted and stank. But it kept from Friday to the sabbath-day, without corrupting, God having forbidden that any should be gathered on the sabbath. A figure which JESUS CHRIST himself explains, by applying it to that divine food, namely, his own flesh and blood ^a; with which he feeds the faithful.

*Year be-
fore Christ.
1491.*

The want of water raised fresh murmurings, and *Moses* narrowly escaped perishing in the sedition. But he struck the rock with his rod, and made a plentiful stream to flow from it. The *Amalekites* opposed the march of the Hebrews, and by their continual attacks figured out the obstinacy of the devil in making war upon Christians in this life. *Joshua* engaged them: *Moses* in the mean time pray'd upon the mountain, and *Aaron* with him. Whilst he kept his hands held upright, *Joshua* was victorious; and as soon as weariness made him hang them down, *Amalek* had the advantage ^b.

Moses had married *Zipporah* the daughter of *Jethro* priest of *Midian*, when upon being forced to leave the court of *Pharaoh* out of fear, he had retired to the desert of *Midian*. But *Zipporah* had not followed him into *Egypt*, when he returned thither in order to deliver the Hebrews. *Jethro* therefore having heard of the miracles which *Moses* had wrought, came in search of him, and brought *Zipporah* to him: and advised him to establish certain officers, upon whom he might devolve a part of the trouble, with which he was overburdened, in conducting this people. For which purpose, *Moses* divided the Hebrews into different classes, and created Tribunes, Centurions and Decurions; and the order he then established, was ever after preserved among the Jews. *Jethro* returned into his own country ^c.

Three months after the Hebrews left *Egypt*, they came to mount *Sinai*. There God commanded *Moses* to sanctify the people, thereby to prepare them for hearing his voice. God descended to the top of the mountain, the trumpets sounded, and the lightnings darted on every side. The people continued at the foot of the mountain, while *Moses* and

^a Or rather his doctrine, see John. vi. ^b Exod. xvii. ^c Exod. xviii.

*Year be-
fore Christ.
1491.*

Aaron went up it ; but *Moses* alone entered into the cloud, where God was ^a, and there discoursed with him for forty days and forty nights ^b. The people in the mean time thought him dead, and despairing of his return, forced *Aaron* to make them a golden calf, which they worshipped ^c. *Moses* at last appeared, carrying in his hands the two tables of stone, on which God had engraven the most holy commandments with his own hand. He perceived the idolatry of the Hebrews, and struck with resentment and surprize at their ingratitude and sacrilege, broke the tables, assembled the Levites together, and ordered them to fall upon the people, and kill all they met, without distinction. And in this slaughter there fell three and twenty thousand men ; after which, *Moses*, by God's command, made new Tables ^d.

In this manner did God give the law to his people, and prescribe the manner in which he would have them to worship him. Sin had blotted out that law, which nature had engraven upon the heart of man, who wandering from God, and turning to the creatures, no longer hearkened to that secret voice which spoke within him. It pleased God therefore to engrave the chief of his commandments on tables of stone, that men might learn them by their eyes and ears : and the sins that were not mention'd in the Decalogue, were forbidden in the sacred books, according to the instructions which *Moses* receiv'd from the mouth of God himself. Upon this same mountain God likewise shewed *Moses* a model of the tabernacle, which he would have consecrated to him, till such time as a temple should be built and dedicated to him, in the land of promise ; and it was after this model that *Moses* built the tabernacle, and enriched it with all that pomp and magnificence which was about it, of which we shall speak in another place.

The Hebrews wandered forty years in the wilderness, under the guidance of God. The cloud which cover'd the tabernacle, shewed them the way they were to go ^e : and they wanted nothing that was necessary for life. The miraculous water, which ran from the rock ^f *followed them*, and their garments waxed not old in all that time. It is asked, whether likewise their garments did increase in proportion as they advanced in age ;

^a Exod. xix. ^b Exod. xxiv. ^c Exod. xxxii. ^d Ibid. ^e Num. ix. 15, 23. ^f *i. e. they carried it along with them in their journeys, for so the word signifies in 1 Cor. x. 4. See De Tab. lib. 3. c. 2. §. 9.*

but

but it is in vain to desire to search into what we can never thoroughly discover. In the mean time, though this rebellious people was engaged to be faithful to God, by so many mercies, though it was fed with the *Manna* which came down from heaven, yet was it tired with this very food, and often rebelled against God and against *Moses* ^a. For this they were punished with a great number of serpents, whose stings destroyed a multitude of people: and *Moses* therefore, by the command of God, erected a brazen serpent, which they who were bit by the serpents, needed only to look upon, in order to be healed ^b. A figure which JESUS CHRIST has also applied to himself ^c, and the Apostle tells us ^d, that it is thus that the Saviour of the world cured us of our sin ^e, by the resemblance of sin. The devil borrowed the shape of the serpent to deceive the first man, and he daily surprizes us in the like manner; and when he wounds us, we can only be cured by looking at JESUS CHRIST lifted up upon the cross, that is to say, by the grace which his passion has merited for us.

Year before Christ.
1491.

1452.

Moses being at last arrived at the land of promise, sent spies to discover it. They made a report, that it was a rich land, and fruitful in all good things, and in proof of it, shewed a cluster of grapes, which they had gather'd in it: but they said at the same time, that it was inhabited by warlike nations, and that its cities were fortified with high walls ^f.

1490.

This news threw them into a consternation, the people mutinied, would no longer acknowledge *Moses*, and were upon the point of choosing new-leaders to carry them back again into *Egypt*. But *Joshua* and *Caleb*, who had gone to spy out the land of *Canaan*, bursting into tears, and renting their cloaths, conjured them not to rely entirely upon the report of these spies; and told them that they had exaggerated things; that they had seen the land of promise as well as the others; that they had discover'd nothing in it which might justly discourage them; that besides, the promises of God were inviolable, and that the great number of their enemies would serve only to increase the glory and riches of *Israel* ^g. Which discouragement was a lively representation of that

^a Num. xi. xii. ^b Num. xxi. ^c John iii. 14. ^d 2 Cor. v. 21. ^e i. e. By bearing in his person the resemblance of sin. ^f Num. xiii. ^g Num. xiv.

Near be-
fore Christ.
1490.

into which most christians fall. The pleasures of life, though so transitory and so deceitful, bewitch them, they prefer slavery to liberty, and the light difficulties which are to be overcome, in order to their entering into the land of promise, appear to them insuperable. And from hence it is, that the number of those who will be saved is so small. Of all that multitude which came out of *Egypt*, *Joshua* and *Caleb* were the only two persons who entered into the promised land.

1452. *Aaron* died upon mount *Horeb*^a.

THE Israelites were, during their journey, frequently attacked by several nations, and especially the *Moabites*, whose king brought *Balaam* the prophet to curse the people of God. But he instead of curses, pronounced a signal prophecy, that the *Messiah* should come *as a star out of Jacob*^b.

1451. *Moses* tired out with the fatigues and dangers of so long a stay in the wilderness, at length gave way to his uneasiness, and had not so much confidence as he ought to have had in the promises of God: whereby he displeased God, and died in the wilderness, before he came into the land of promise, which he only saw at a distance^c. And *Joshua*, whom he had by God's commandment made conductor of the Hebrews in his room, opened the way into it for them, forty years after their departure out of *Egypt*^d.

THE Scripture says, that this wonderful land *flowed with milk and honey*^e; but this was only a shadow of that other land of promise, where true happiness is to be found, and into which none will enter, but those whom JESUS CHRIST, the true *Joshua*, shall bring in, after having deliver'd them from the captivity of sin, and conducted them upon earth, as strangers, who look upon themselves here as only on the road to a better state.

THE Hebrews met with the river *Jordan* in their way, which they could not ford, nor had they boats to pass it in. *Joshua* therefore commanded the priests to take up the ark, and go into the river, and there stop. Immediately *Jordan* divided it self, and the people passed over dry shod^f. By a like mi-

^a Num. xx. 28. ^b Num. xxii. xxiii. xxiv. ^c Deut. xxxiv. 8. ^d Josh. i. ii. ^e Exod. iii. 8. ^f Josh. i. ii.

racle the walls of *Jericho* fell down of their own accord, after the priests had gone round them seven times with the ark of God upon their shoulders ^{Year before Christ. 1451.} ^{a.} The *Gibeonites*, a very valiant people, voluntarily submitted ^{b.}

The other nations were conquered, their cities taken by force, and their kings killed ^{c.} After which *Joshua* divided the land of promise among the twelve tribes, and caused the Hebrews to enjoy a profound peace ^{d.} 1444.

AFTER his death a sort of anarchy prevailed among them, they having no head to govern them. The tribe of *Judah* had the conduct of the war, which they were forced to maintain against the *Canaanites*, and came off victorious ^{e.} And all the neighbouring nations having either submitted or been conquered, the Hebrews enjoyed great plenty of every thing; but prosperity had its usual effects upon them, and corrupted them. They neglected the word of God, they fell in with the manners of the *Canaanites*, did not so much as scruple making inter-marriages with them, and their looseness led them even to idolatry ^{f.} This sin was the consequence of the commerce they had with these nations, which God (well knowing how dangerous it would be to them and being willing to prevent it) commanded them to root out. But the Hebrews looked on the pleasure of commanding the conquered as the most agreeable fruit of their victory, and therefore would not entirely destroy them. 1425.

IT was about this time, that a Levite's wife, having been violated by some *Benjamites*, died of grief ^{g.} The other tribes to revenge this crime, declared war with that of *Benjamin*, and almost entirely destroyed it ^{h.} 1406.

THE Hebrews having forsaken the worship of God, for the worship of idols, God did not leave their infidelity unpunished. The King of *Mesopotamia* declared war with them, defeated them, and kept them eight years under his dominion ^{i.} *Othniel* delivered them, and gave them peace for forty years ^{k.} But this long peace became fatal to them; they relapsed into idolatry, and the punishment followed the crime. God made use of *Eg-lon* king of *Moab* to chastise them ^{l.}; and they continu'd under his yoke for the space of eighteen years ^{m.}, till *Ehud*, moved thereto by God, 1398.

^a Josh. vi. ^b Josh. ix. ^c Josh. x. xi. xii. ^d Josh. xiv.-xxii. ^e Judg. i. ^f Judg. ii. ^g Judg. xix. ^h Judg. xx. ⁱ Judg. iii. 8. ^k Judg. iii. 10, 11. ^l Ibid. v. 12. ^m V. 14.

Year be-
fore Christ
1325.

made an attempt upon the king of *Moab*, killed him privately, and having tumultuously armed the Hebrews against the *Moabites*, caused them to recover their liberty, which they enjoyed for fourscore years^a, reckoning from the time, that *Othniel* first procured it them.

1306. THE Philistines disturbed the Hebrews. *Shamgar* after *Ehud* undertook their defence, and killed six hundred Philistines with a^b plowshare.

1305. THE Hebrews forsook the worship of God, and offered sacrifice to idols a third time. *Jabin* king of the *Canaanites* subdued them, and
1285. cruelly exercised his dominion over them for twenty years. *Deborah*, (for want of a man whom he could put at the head of them) was chosen by God to deliver them; and she governed them for forty years^c.

1245. THE Hebrews according to their usual inconstancy again forsook God, who gave them up to the *Midianites*; and the extream misery to which they found themselves reduced, made them have recourse to him. Thus did they in prosperity forget all his benefits, and sacrifice to idols; and in adversity invoke his holy name. They therefore confessed their sin, and God moved by their prayers, resolved to relieve them. For this purpose he gave them *Gideon* for their head, under whose conduct they vanquished the *Midianites*, and shook off their yoke^d. *Abimelech*, one of his
1232. children, succeeded him, after having killed seventy of his brethren. But
1199. so horrible a massacre was not long unpunished: this impious wretch
1196. about three years after, was dashed in pieces by a stone, which a woman threw down upon him from the top of a tower^e.

1173. *Tola* governed after him, and was succeeded by *Jair*. Under this prince
1171. the Hebrews fell into idolatry again, and were conquered by the *Ammonites*^f.

1152. *Jephthah* restored them their liberty. This prince made a vow to God, that if he gave him the victory, he would offer up to him in sacrifice, whoever should first come out of his house to meet him, at his return. This proved to be his only daughter, who first met him after his conquest: and accordingly he put her to death in performance of his vow^g. Though there are some interpreters, who contend that *Jephthah* only obliged his daughter to a perpetual virginity.

^a Judg. iii. 15-30. ^b Eng. transf. an Ox-goad, Judg. iii. 31. ^c Judg. iv. v. ^d Judg. vi. vii. viii.
^e Judg. ix. ^f Judg. x. ^g Judg. xi.

AFTER *Jephthah*, *Ibzan*, *Elon*, and *Abdon* were successively both Judges and princes of the people of God ^a. Who having relapsed again into their usual crime, were subdued by the *Philistines*: and found a deliverer in *Sampson*, who with the strength of his arms broke off their yoke ^b. But this man of such strength, suffered himself to be overcome by a woman, who after she had cut off his hair (in which his strength consisted) delivered him to the *Philistines*. They put out his eyes; and on a festival, when the most considerable among them were assembled together in their temple, brought him out to insult him. But his hair being grown again, he took hold on the two pillars which supported the temple, and had strength enough to overturn it ^c. So that he bury'd himself as well as his enemies in the ruins; and became thereby a type of JESUS CHRIST, who perfectly overcame the devil, only by his own death.

Year before Christ.
1147.
1140.
1130.

AFTER the death of *Samson*, *Eli* was both Judge and High-priest at the same time ^d. (Some skilful chronologists make the twenty years of *Samson's* government, to be the first twenty of the forty, during which *Eli* judged the people.) *Hophni* and *Phinehas*, *Eli's* sons, having drawn down the just anger of God upon themselves and the people, by their licentiousness, were overcome and slain by the *Philistines*, and the ark of God, which they had carried into the camp, was taken ^e. *Eli*, upon hearing this news, fell backwards from his chair and broke his skull ^f. And the *Philistines* being unable to endure the miseries which God poured down upon them, sent the ark back ^g.

Hannah, the wife of *Elkanah*, after having been long barren, obtained a son from God, whom she consecrated to him ^h. He was named *Samuel*, and became *Eli's* successor. In his time the form of the government was changed. The Jews desir'd to be governed by a king like other nations ⁱ; God consented to it, and *Samuel* by his command chose SAUL ^k, who nevertheless displeased God, and deserved to be rejected, for not exactly pursuing the commandments which God had sent him by *Samuel* ^l. God therefore commanded *Samuel* to consecrate DAVID to be King, in SAUL's room ^m. DAVID was yet very young; nevertheless he

^a Judg. xii. ^b Judg. xiii. xiv. xv. ^c Judg. xvi. ^d 1 Sam. i. 9. ^e 1 Sam. iv. ^f Ibid. ^g 1 Sam. v. 6. ^h 1 Sam. i. ⁱ 1 Sam. viii. ^k 1 Sam. ix. x. ^l 1 Sam. xv. ^m 1 Sam. xvi.

Year before Christ.
1063. fought with *Goliath*, killed him, and by this victory humbled the *Philistines*, who had been hitherto the most formidable enemies the Hebrews had^a. A victory so considerable rais'd *Saul's* envy against *David*, who
1055. was forced to fly and conceal himself^b, till upon the death of *Saul* he ascended the throne^c. This great prince made his reign illustrious and happy, both by his piety and his valour. Nevertheless he forgot his duty in the midst of his prosperity, was guilty of an horrible adultery with
1034. *Bathsheba* the wife of *Uriah*, and caused the husband to be killed, because he could not otherwise conceal his crime^d. Afterwards he confessed his fault, and was sincerely penitent for it, whereby he obtained of God a renewal of the promise he had made, that the Redeemer of the
1015. world should be born of his posterity^e. *Solomon* succeeded his father^f, and amidst all the delights of a profound peace, built God a magnificent temple upon mount *Moriah*^g, which was finished in the year of the world three thousand. Till this was built, the Hebrews had no other temple, but the tabernacle of *Moses*.

THE
FIFTH
AGE OF
THE
WORLD.
980.
975.
From the building of the Temple, to the end of the captivity of Babylon.

Solomon loved peace, and was the wisest, and most magnificent prince of his time. Nevertheless, the love of foreign women, whom he had married contrary to the express command of God, led him into idolatry^h. God punished this crime in the person of *Rehoboam* his son, to whom he left only the tribes of *Judah* and *Benjamin*, and established *Jeroboam* king over the other tenⁱ.

THE kingdom of *Rehoboam* was called the *Kingdom of Judah*, and that of *Jeroboam*, the *Kingdom of Israel*. This last prince, fearing least the people should return to their obedience to *Rehoboam*, if they continued to go up to sacrifice in the Temple at *Jerusalem*, which was the capital of the kingdom, caused two golden calves to be made, and commanded his subjects to worship them, as the Gods, which had delivered them out of *Egypt*^k.

^a 1 Sam. xvii. ^b 1 Sam. xviii. ^c 2 Sam. i. ^d 2 Sam. xi. ^e 2 Sam. xii. ^f 1 Kings ii. 12.
^g 1 Kings v. vi. vii. viii. ^h 1 Kings xi. ⁱ 1 Kings xi. xii. ^k 1 Kings xii. 25.—

THE names of the kings of *Judah* and *Israel*, from the division to the destruction of the two kingdoms, are as follows: Year before Christ.

KINGS OF JUDAH.

1. REHOBOAM ^a.
2. ABIJAM ^c.
3. ASA ^d.

KINGS OF ISRAEL. 975.

1. JEROBOAM ^b. 975.
- 958.
- 955.
2. NADAB ^e. 954.
3. BAASHA ^f. 953.
4. ELAH ^g. 930.
5. ZIMRI ^h. 929.
6. OMRI ⁱ. 925.
7. AHAB ^k. 918.

At this time lived the prophet *Elisha* ^l, who is so famous for his zeal, and who being taken up into heaven in a fiery chariot, left his disciple *Elisha* to be his successor ⁿ.

4. JEHOSHAPHAT ¹.
5. JEHORAM ^q.
6. AHAZIAH ^r.

8. AHAZIAH ^o. 914.
- 897.
9. JEHORAM ^p. 896.
- 889.
- 885.

7. JOASH ^v. *Elisha* prophesied ^t.

10. JEHU ^f. 884.
- 878.

8. AMAZIAH ^y.

11. JEHOAHAZ ^w. 856.

9. UZZIAH or AZARIAH ^z.

12. JOASH ^x. 839.

13. JEROBOAM the second ^z. 825.
- 810.

IN the reign of *Jeroboam the second*, king of *Israel* ^u, *Jonah* the prophet was sent by God to *Niniveh*, to declare to its inhabitants that their city would be destroyed, if they did not turn and repent. But he, to avoid so disagreeable a commission, got on board a ship, and the

^a 1 Kings xi. 43. ^b Ibid. xi. xii. xiii. xiv. ^c 1 Kings xv. 1-7. ^d Ibid. v. 8-23. ^e Ibid. v. 25, 26, 27. ^f Ibid. v. 28-34. and c. xvi. v. 1-7. ^g 1 Kings xvi. 8, 9. ^h Ibid. v. 10-22. ⁱ Ibid. v. 23-27. ^k Ibid. v. 28-34. and c. xvii-xxi. ^l 1 Kings xxii. 41-49. 2 Chron. xvii-xx. ^m 1 Kings xvii. ⁿ 1 Kings xix. 19. ^o 1 Kings xxii. 51, 53. 2 Kings i. ^p 2 Kings iii-vii. ^q 2 Kings viii. 16-24. ^r Ibid. v. 25-29. ^s 2 Kings ix. x. ^t 2 Kings iv-vii. ^v 2 Kings xi. xii. ^w 2 Kings xiii. 1-8. ^x Ibid. v. 9-12. ^y Kings xiv. 1-20. ^z Ibid. v. 23-28. ^z 2 Kings xv. 1-7. ^u Mr. Marshal places this mission to Nineveh, in the year 862, and consequently in the reign of Jehu king of Israel, and Joash king of Judah. See his *Tabulæ Chronologicae*.

Year before Christ.
810. ship in which he was, being beaten upon by a furious tempest, and he, knowing what was the cause of it, caused himself to be thrown into the sea. Immediately a great fish swallowed him, and after three days threw him up^a upon the shore. Whereby he became one of the most lively figures of JESUS CHRIST, who by his death calmed that violent tempest, which would have destroyed the whole world, and after having lain three days in the bosom of the earth, arose full of life^b.

800. *Joel* prophesied at this time.

760. THE prophet *Isaiah* appeared. He related all the circumstances of the death of JESUS CHRIST so exactly, that he seems rather to have been an historian than a Prophet. All the scriptures of the Old Testament were design'd only to represent to us JESUS CHRIST. When he was come upon earth, he only made clear, what was before obscurely contained in the predictions of the prophets, and the figures of the law.

[*Amos*^c,] *Hosea*^d, *Obadiab*, and *Nahum*^e prophesied in these times.

772.

14. SHALLUM^f.

761.

15. MENAHEM^g.

759.

16. PEKAHIAH^h.

758.

10. JOTHAM^k.

Michah prophesied^l.

753.

Rome was built.

742.

11. AHAZ^m.

730.

18. HOSHEAⁿ.

726.

12. HEZEKIAH^o.

IN the reign of *Hoshea*, king of *Israel*, *Shalmaneser* took *Samaria*, and carryed the ten tribes into captivity. By this the kingdom of *Israel* was destroyed: and the *Cutheans* were sent by *Shalmaneser* to inhabit the country of *Samaria*. But they continuing to worship their own Gods, were visited with a cruel plague, during which they were informed, that the only means to deliver themselves from this scourge, was to worship the

^a Jon. i. ii. ^b Matt. xii. 39. ^c Year before Christ, 787. ^d Year 785. ^e Year 758. ^f 2 Kings xv. 13-15. ^g Ibid. v. 17-21. ^h Ibid. v. 22-26. ⁱ Ibid. v. 27-31. ^k Ibid. v. 32-38. ^l Year 753. ^m 2 Kings xvi. ⁿ 2 Kings xvii. ^o 2 Kings xviii-xx.

true God. And they therefore desired the king of *Assyria*, to send them some of those *Israelitish* priests, who were in captivity. By them they were instructed, in the manner in which God would have us to worship him, were thereby cured of the plague, and persevered in that religion, of which *Samaria* was the principal seat ^a. This city had been built by *Omri* king of *Israel*, upon a mountain which he had bought of *Shemer*. And it having been repeopled by the *Cutheans* and *Israelites* which were sent thither, the *Samaritans* were a mixture of *Israelites* and *Gentiles*.

13. MANASSEH succeeded *Hezekiah* ^b.

698.

14. AFTER him reigned AMON ^c.

643.

15. JOSIAH succeeded him at eight years of age ^d. Under this king *Jeremiah* began to prophesy ^e; and *Zephaniah* ^f, and *Habbakkuk* ^g, wrote their prophecies ^h.

641.

16. SHALLUM, or JEHOAHAZ, was his successor. But three months after he had been upon the throne, he was overcome, and carried captive into *Egypt* by king *Necho* ⁱ.

610.

17. ELIAKIM his brother, was made king in his room ^k, and called JEHOIAKIM. *Nebuchadnezzar* took him captive in order to carry him to *Babylon*, but left him, and contented himself with imposing a tribute upon him. Nevertheless, he took away with him part of the vessels of the temple, and carried some children of the blood royal, and of the first families into captivity, among whom were *Daniel* and his companions. This was the beginning of the seventy years, during which the captivity of *Babylon* lasted.

607.

606.

18. JEHOIACHIN reigned after the death of his father: and was carried captive into *Babylon*; with all the treasures of the temple and palace ^l.

599.

19. ZEDEKIAH was substituted in the room of *Jehoiachin* ^m his nephew ⁿ; and he also was made prisoner and carried to *Babylon*; *Jerusalem* having been entirely destroyed, and the temple burned ^o.

590.

^a 2 Kings xvii. ^b 2 Kings xxi. 1-17. ^c Ibid. v. 18-26. ^d 2 Kings xxii. xxiii. ^e An. 631. Marshal, An. 628. Prideaux. ^f An. 630. ^g An. 609. See Prid. Con. P. I. B. I. Under this year. ^h Our author here joins Baruch with Zephaniah and Habakkuk, but till such time, as better proof be given of the authentickness of the book which goes under his name, and of his own inspiration, than what has yet appeared, I hope I may be pardoned the omitting to place him among the prophets. See Prid. Con. P. I. B. I. under the year 595. ⁱ 2 Kings xxiii. 31-35. ^k 2 Kings xxiii. 36, 37. ^l 2 Kings xxiv. 5-16. ^m Ibid. v. 17-20. ⁿ His brother, 2 Chron. xxxvi. 10. ^o 2 Kings xxv.

Year be-
fore Christ.
588.



Ezekiel began to appear in the first years of the captivity ^a, during which *Daniel* determined the differences that the *Israelites* had among them. It was *Daniel*, who was most express in his prophecies, in marking out the time, when the slavery of the Hebrews was to end, the *Messiah* to be born, and the law of *Moses* to give place to a law, which would be both more holy and more lasting ^b. And his ability and knowledge having made him known to the king of *Babylon*, he was chosen out to read and explain the characters, which appeared written on the wall of the hall, at a feast which he made for the great men of his court, when they were drinking out of the sacred vessels, which had been taken in the temple at *Jerusalem*. No body else could explain what these characters signified: but *Daniel* discovered in them a dead warrant for the king ^c, which was immediately executed at the taking of *Babylon*, which *Cyrus* made himself master of, [that very night ^d], and afterwards gave the *Jews* their liberty. This *Cyrus* put an end to the kingdom of *Babylon*, he having been raised up by God to punish those kings, for having burned the Temple at *Jerusalem*. This prince favoured the *Israelites*.

THE
SIXTH
AGE OF
THE
WORLD.
From the
end of the
captivity
of Baby-
lon, to the
birth of
JESUS
CHRIST.

HAD the *Jews* been less *slow of heart to believe*, the terrible revolution, which laid desolate that promised land, which God had put them in possession of by so many miracles, would have been enough to have convinced them, that *that* was only the shadow of another more happy country. For what calamities had they not undergone in this very country, where they were to have been happy, even before they were carried into captivity? Could wars, defeats, long slaveries, a severe exercise of authority in their own kings, and at last the destruction of *Jerusalem*, the burning of the Temple, and the carrying away of the people into a strange land, could these be the things, in which such magnificent promises, as those were which God had so often repeated to their fathers, were to terminate? It is easy to perceive, that they pointed at something else. But because these mystical figures, which represented JESUS CHRIST, were not yet compleated, it was necessary that the republick of the Hebrews should yet subsist, and the Temple be rebuilt; and *Cyrus* therefore became the restorer of them. He gave

^a Year before Christ, 595 and consequently before the captivity, according to Marshal. ^b Dan. ix. 24-27. See Prid. Con. P. 1. B. 5. under the year 458. where the completion of this prophecy is fully proved. ^c Dan. v. ^d See Prid. Con. P. 1. B. 2. under the year 543. in which year he places it.

the *Jews* leave to return into *Judea*, and to rebuild the city of *Jerusalem* and the Temple ^a. *Zerubbabel*, the son of *Salathiel*, and *Jeshua*, the son of *Zozadack*, the high priests, were the directors of it; and they began with raising an altar to God, and re-establishing the daily sacrifice ^b. The next year they laid the foundations of the Temple, and were hindred by the malicious reports, which their enemies made of it to the court ^c. But *Darius* the son of *Hystaspes*, gave them leave to finish it in the second year of his reign ^d.

Year be-
fore Christ.
536.

535.

520.

Haggai, and *Zechariah* prophesied at this time; and *Malachi*, [some time after ^e.]

520.

THE *Jews* were two hundred years subject to the *Persians*, who subdued almost all the *East* to their dominion. And *Darius* their last king, having sent *Sanballat* to be governour of *Samarita*, this commander married his daughter to *Manasses*, the brother of *Jaddus*, the high priest at *Jerusalem* ^f, which alliance made *Manasses* odious to the *Jews*. It was about this time, that God made use of *Alexander the Great*, son of *Philip*, king of *Macedon*, to overturn the empire of the *Persians*. In his passage from *Greece* into *Asia*, he came to *Jerusalem*; where they shewed him the prophecies *Daniel* had made, of the establishment of a new empire which was to be founded by him ^g; this made him treat the *Jews* well, and have a respect for their religion, and their Temple: and *Sanballat* got leave of him, as he had already done of *Darius*, to build a temple ^h on mount *Gerizim* like that at *Jerusalem*; and he gave the high priesthood of it to his son-in-law *Manasses*.

336.

332.

Alexander made himself master of all the *East*, and destroyed the *Persian* empire, which *Cyrus* had founded ⁱ: but he did not long enjoy his conquests. He died ^k, and his captains dividing his empire among them, *Egypt* fell to the *Ptolemies*, and *Syria* to the *Seleucidae*. And the *Jews* being scituated between these empires, were often ill-treated by the Sovereigns of both of them. Their religion also was cruelly persecuted, especially under *Antiochus*, who was of the race of the *Seleucidae*.

332.

^a Ezra i. ii. ^b Ezra iii. ^c Ezra. iv. ^d Ibid. ^e He wrote his book, *An.* 397. Marshal, *An.* 428. Prid. Con. P. 1. B. 6. under this year. ^f Neh. xiii. 28. The Dean of Norwich places this marriage, *An.* 409. and gives his reasons for it, Con. P. 1. B. 6. under that year. ^g Dan. viii. ix. ^h Josephus is mistaken in saying, Sanballat had leave of Alexander to build this temple, it was built before this time; and therefore the Samaritans petition to him, must have been of some other favours. Prid. Con. P. 1. B. 7. under the year 332. ⁱ 331. Prid. ^k *An.* 323.

WHEN

Year be-
fore Christ.
167.

WHEN this persecution was come to the highest, *Mattathias* killed *Antiochus's* officer, who forced the *Jews* to offer sacrifice to idols ^a. Upon this, he fled from the city of *Modin*, and having gathered together a company of the *Jews*, despised the king's threatnings. He had five sons equally wise and valiant, of whom *Judas*, surnamed *Maccabeus*, *Jonathan* and *Simon*, were the most considerable ^b. Their father with his last breath exhorted them to defend their religion, and liberty ^c: and 166. *Judas* accordingly put himself at the head of the *Jews*, gained several victories over *Antiochus's* lieutenants, purify'd the temple, and re- 165. establiſh'd the worship of God ^d. The name of *Maccabees*, which was given to these brothers, is thought to have been taken from their having born these four letters, *M. C. B. I.* in their standards; which in Hebrew are the first letters of this passage in Scripture, *Mi Camoca, Baelim, Jehovah*, that is, *who is like unto thee, O Lord, among the mighty ones* ^e? They were also called *Asmoneans*; the origin of which term some draw from the Hebrew *Hasidim*, of which the Greeks make *Ἁσιδισμοί*, that is to say, *holy and religious men* ^f. These *Asmoneans* having driven the *Syrians* out of *Judea* reigned in it two hundred years ^g. As they were of the tribe of *Levi*, the scepter was now departed from the tribe of *Judah*; for the *Jews* then lived according to their own law. It is true indeed, that the princes of the house of *David* no longer governed them, but yet as their republick still subsisted, the time was not yet come, in which the *Messiah* was to be born according to the prophecy of *Jacob*; who marks out the time of his birth to be, when the republick should be ready to be destroy'd.

Judas was succeeded by *Jonathan* ^h. The *Jews* were at this time 161. always at war with the *Syrians*, and annexed the high-priesthood to the sovereign authority. And in the time that the *Syrian* princes flourished, *Onias*, the son of *Onias the third* high-priest, seeing that *Antiochus* had 149. given the dignity of the high-priesthood to the wicked *Alcimus*, went into *Egypt*, and having no farther hopes of getting the high-priesthood,

^a 1 Mac. ii. 15. ^b Ibid. v. 2, 3, 4, 5. ^c Ibid. v. 50-70. ^d 1 Mac. iii-viii. ^e Exod. xv. 11. ^f The Asideans, Chalidim, or Asmoneans, were not the Maccabean brothers themselves, but a particular sort of men who joined them; and who were so called, on the account of their very rigorous observance of traditions, as well as the law. Prid. Con. P. 2. B. 3. under the year 167. ^g The Asmoneans reigned but 120 years, viz. from the year before Christ, 166. to the year before Christ, 37. exclusive. Ibid. B. 3, 4, 5, 6, 7. ^h 1 Mac. ix-xii. which

which was now in the possession of the *Asmoneans*, he got leave of *Ptolemy Philometor*, to build a temple at *Heliopolis*, like that at *Jeru-*^{Year be-}
salem, and was himself made the high priest of it. ^{foreChrist.}
149.

Jonathan was succeeded by *Simon* ^a.

144.

Simon by his death left the command to *John Hircanus* ^b.

135.

John Hircanus destroy'd the temple of the *Samaritans*, two hundred years after *Samballat* had built it. He also subdued the *Idumeans*, forced them to be circumcised, and by this means incorporated them with the *Jews*. 130.

Judas Aristobulus, successor to *Hircanus*, changed the form of the government, and made himself king. 107.

AFTER him reigned *Alexander Jannæus*.

106.

Hircanus [*the second*] succeeded *Alexander*, but his brother *Aristobulus* disputing the crown with him, this difference gave occasion to the *Romans*, to come and subdue *Judea*. 79.

Pompey took *Jerusalem* and the temple, deposed *Aristobulus*, deprived *Hircanus* of the crown, and leaving him only the high-priesthood, made the *Jews* tributary to the *Romans*. From this time the republick of the *Hebrews* grew every day weaker and weaker, till at length the *Messiah* being come, it was entirely destroy'd, as *Jacob* had foretold. 63.

Crassus going to make war upon the *Parthians*, entered *Jerusalem*, and plundered the temple. 54

Cæsar and *Pompey* raised a civil war in the *Roman* empire, in which the former was victorious. He had, at the beginning of the war, sent *Antigonus* the son of *Aristobulus*, into *Judea*, to draw it off from *Pompey's* party. And as soon therefore as *Cæsar* became master of the empire, *Antigonus* preferred complaints to him against his uncle *Hircanus*, and against *Antipater* his first minister. This *Antipater*, by nation an *Idumean*, was the father of *Herod the Great*, and had the address to get into *Cæsar's* good graces, and obtain of him a confirmation of the high-priesthood to *Hircanus*, and the government of *Galilee* for his son *Herod*, who was yet very young. 49.

Cæsar was killed in the senate; and *Octavian* his nephew and heir, came into *Italy*, put himself at the head of his troops, and having struck 44.

^a 1 Mac. xiii. xiv. xv. ^b 1 Mac. xvi.

Yar be-
fore Christ.

43.

up a league with *Mark Antony* and *Lepidus*, formed the triumvirate. Afterwards he declared *Cæsar's* murderers, enemies to the republick, and made war upon them.

43.

Antipater having been poisoned, *Herod* got the friendship of *Anthony*, and married *Mariamne* grand-daughter to *Hircanus*. But *Pachorus*, the son of the king of the *Parthians*, having made himself master of *Syria*, entered *Palestine*, deposed *Hircanus*, cut off his ears in order to render him incapable of exercising the office of high-priest ever after, carry'd him away captive, and put *Antigonus* in his room. And his invasion of the *Parthians* having forced *Herod* to fly, he therefore came to *Rome*, and by the favour of *Anthony*, obtained the kingdom of *Judea*: and *Antigonus* was declared an enemy, for having served the *Parthians*.

40.

37.

Herod came and besieged *Jerusalem*, took it, and by his intrigues prevailed on *Anthony* to have *Antigonus* beheaded. Thus did the scepter fall into the hands of a foreigner, since *Antipater*, *Herod's* father, was an *Idumean*. And this prince put *Hircanus*, who had been set at liberty, to death. The son he had by *Mariamne*, and to whom he could not refuse the dignity of the high-priesthood, was likewise by his own order stifled in a bath, and he never after gave this office to any, but persons of an obscure birth.

27.

THE *Triumviri* having quarrelled among themselves, *Lepidus* was driven away, *Anthony* overcome, and *Octavian* remained master of the empire, and was surnamed *Augustus*. This great prince finished the civil and foreign wars, and procur'd that universal peace, in which, it pleased God, the *Messiah* should come into the world.

26.

18.

NOTWITHSTANDING the friendship *Herod* had had with *Anthony*, he had the address to insinuate himself into the favour of *Augustus*, and he continued the kingdom of *Judea* to him. After this he put *Mariamne* to death, and having now nothing to fear, he was no longer very scrupulous and exact in his observance of the manners and ceremonies of the Jews. Nevertheless, he rebuilt the temple: and it was of this work of his, that the Jews spake, when they told JESUS CHRIST in the Gospel, that *the temple was forty and six years in building*^a: and his own family suffered more by his cruelty than any other; for he destroyed a great many of his own children.

^a John ii. 20.

THE time being now approaching, when the *Messiah* was to be born, God chose *Mary* to be his mother. She was to remain a virgin ^{Year be-} *after* ^{fore Christ.} *she had conceived* by the sole operation of the HOLY GHOST, which ^{4.} was to be a secret; and a marriage therefore was necessary to conceal this condition of a mother and a virgin at once. Accordingly she was espoused to *Joseph*: and then God sent the angel *Gabriel*, to let her know, that he had made choice of her to be the mother of his son, and she immediately conceived. *Joseph* perceiving her to be with child, would not have married her, but that the angel discovered the mystery to him ^a. Every thing in the world now seemed to prepare for the birth of the *Messiah*, at the time and in the place the prophets had marked out; and it came to pass accordingly.

A little before the death of *Herod, Augustus* resolved to have an account taken of his revenues, his forces, and his subjects throughout his whole empire; (which reached all over the world,) and *Cyrenius*, or *Quirinius*, the governour of *Syria*, had the charge of that of *Palestine*. Every one was obliged to go and register himself in the city, from whence he originally came; and *Joseph* was forced to leave *Nazareth*, where he lived, to go and register himself at *Bethlehem*, the city of *David*, of whose family the *Messiah* was to be born. *Mary* his wife accompanied him thither: and the time of her delivery being come, she brought JESUS CHRIST into the world ^b. *Herod* was informed of his birth by *the Magi*, who had been conducted to *Jerusalem* by a miraculous star; and being much affrighted at the news, caused all the children in *Bethlehem*, and its neighbourhood, to be put to death. A little time before, he had killed *Antipater*, his own son. But the child he now aim'd at, escaped his fury. *Joseph* carried him and his mother into *Egypt*, and there continued till the death of *Herod*.

Herod died, and by will divided his kingdom between three of his sons, which division was confirmed by *Augustus*. *Archelaus* had *Judea* and *Samaria*, under the name of an *Ethnarchy*; *Herod Antipas*, *Galilee* and *Perea*; and *Philip*, *Iturea* and *Trachonitis*, under the name of *Tetrarch*: which are titles of honour inferior to that of king. *Joseph* upon his return from *Egypt*, finding that *Archelaus* reigned in *Judea*, retired to *Nazareth* in *Galilee* ^c.

^a Matt. i. ^b Luke ii. ^c Matt. ii.

THE
LAST
AGE OF
THE
WORLD.
*From the
birth of
JESUS
CHRIST,
to the pre-
sent time.
An. Dom.*

JESUS CHRIST was now come into the world, at the time which the prophets marked out, the Jews themselves being judges. According to them the world was to have lasted six thousand years; two thousand of which passed before the law of *Moses*, two thousand under it, and the law of JESUS CHRIST will last as long. We proceed now to a short account of what passed in this last age.

Archelaus reigned but ten years: he was banished to *Vienne* in *Gaul*, his kingdom turned into a *Roman* province, *Quirinius* made governour of it, and from this time the Jews were absolutely under a foreign dominion. *Quirinius* registered the people a second time, but one *Judas of Galilee* opposed it, and persuaded the people, that it was a mark of shameful slavery, and that it was injurious to God himself, whom alone they ought to acknowledge for their sovereign.

14. *Augustus* died, and was succeeded by *Tiberius*; who sent *Pilate* to be governour of *Judea*.

28. IN the fourteenth year of the reign of *Tiberius*, *John the Baptist* began to preach. The republick of the Hebrews, as has been often said, did prepare the way for the *Messiah*, and its history was a picture of all that was to come to pass: but the time, when the *Messiah* thought fit to appear, being now come, it pleased God to point him out by some testimonies, which were more expressive and clear. *John the Baptist* was chosen to be his forerunner, and his birth was made very glorious by miracles. For it was foretold to his father, who for doubting the truth of it, was struck dumb; he was born of a woman, who was past the age of bearing children; and as soon as he was born, his father's speech was restored to him ^a; and so many miracles produced a general joy and wonder, and great assurances were formed of his grandure. *John the Baptist* therefore prepared the Jews by the baptism of repentance, which JESUS CHRIST himself thought fit to receive ^b. And now it was that the divine WORD became visible to men, and after having instructed them hitherto only inwardly by their reason, began now to instruct them with words, and sensible examples. But the manner in which he himself lived in the world, was the chief instruction that he gave it. This was adapted to the capacity of the dullest minds, nei-

30.

^a Luke i. ^b Matt. iii.

ther industry, nor learning, nor knowledge were necessary in order to comprehend it: it was sufficient of it self to point out to the guilty and the infirm (such as we are) what is necessary to be done, in order to a good life. For it is with us, as with the patients, to whom the physicians forbid the use of good things, because they are unhealthful for them, and prescribe others which are disagreeable and bitter. And in like manner, JESUS CHRIST forbad Christians the immoderate use of riches, joy and pleasures, and prescribed to them poverty, tears and sufferings. He himself spent his life in fastings, retirement, poverty, persecutions, and fatigues; and at last submitted to be condemned to the most shameful punishment. This is the true pattern, and infallible rule of life for Christians; this is what we must attend to, if we would become worthy of eternal life, and penetrate into the true sense of the Holy Scriptures.

AFTER JESUS CHRIST had preached the Gospel for three years, he was offered up upon the cross, at the very time, day, and hour, which the prophecy of *Daniel*, and the ceremonies of the passover, marked out for it ^{30.} It was exactly the very day and hour, that the Jews sacrificed the Paschal-lamb in the temple, as I have proved, in my *historical treatise of the antient passover of the Jews*.. This precious death fell in the thirty-third year of the Christian *era*.

THUS have I given a very imperfect sketch of the things which are contained in the Scripture, to which I refer the reader. But, as all this history has a relation to the great work of the redemption of the world, it may not be improper here, to explain a little the œconomy of it. Sin could not escape unpunished; the justice of God demanded vengeance on it; and JESUS CHRIST could no otherwise expiate the sins of men, which he had taken upon himself, than by his sufferings, and the shedding of his blood. And he therefore put himself in the room of those naturally impotent victims, which had hitherto been offered. But being of a different nature from those animals, which could not restore themselves to life, he was indeed offered up, but then he soon rose from the dead, and ascended into heaven ^{33.} By this, he opened a way thither, and gives all those an assured hope of being received

^a Matt. xxvii. ^b Acts i.

An. Dom. into it, who believe in him, and imitate his life, that is, who are united
 33. to him by faith, and an holy conversation.

TEN days after his ascension into heaven, that *Divine Spirit* which had given beginning to the world, and life and fecundity to the earth and waters, descended upon the apostles, on the day of *Pentecost*. This was the day, on which the Jews offered up to God the first-fruits of their grain, and on which they had received the law on mount *Sinai*: and this very day became as it were the creation of a new world. The Church was formed; the apostles became other men; their minds were enlightened, their hearts became intrepid, and their tongues eloquent. They published the Gospel, and an innumerable multitude of people received it ^a: and which was the triumph of the grace of JESUS CHRIST, *Saul*, his most obstinate persecutor, became, under the name of *Paul*, the most zealous of his preachers^b.

37. *Tiberius* died. He had ordered *Pilate*, who had had the weakness to condemn JESUS CHRIST to please the Jews, to come and justify himself against the accusations, which the Jews themselves had brought against him: and banishment was the punishment of his crimes. *Caiaphas* too, who had judged JESUS CHRIST to have been worthy of death, was punished with the loss of the High-priesthood. *Tiberius* was succeeded by *Caligula*, who set at liberty *Agrippa*, grandson to *Herod the Great*, whom *Tiberius* had kept in captivity; and with his liberty he gave him the Tetrarchy of *Philip*, who was lately dead, adding to it the title of King.

39. THE promotion of this prince raised the envy of *Herodias*, the wife of *Herod Antipas*, who had beheaded *John the Baptist*; and she forced her husband to go to *Rome*, in order to obtain the same title. But far from succeeding in his attempt, he was deprived of his principality,
 40. which was given to *Agrippa*, and he banished into *Gaul*. Thus had the murderer of *John the Baptist*, and the judge of JESUS CHRIST, the same fate.

41. *Claudius* succeeded *Caligula*, and confirmed *Agrippa* in his kingdom, and now added *Judea* to it. And this king having killed St. *James*,
 44. and put St. *Peter* in prison, died smitten of the angel of the Lord^c.

^a Acts ii. ^b Acts ix. ^c Acts xii. 23.

He left three daughters and one son, called *Agrippa the Young*, to whom *An. Dom.*
Claudius gave the kingdom of *Chalcis*, which *Herod* his uncle had pos- ⁴⁴
sessed.

Nero, who succeeded *Claudius*, cruelly persecuted the Christians, 54.
and put *St. Peter* and *St. Paul* to death. And his crimes having made
him abhorred by mankind, he killed himself.

AFTER *Nero*, *Galba* reigned. 68.

Galba was succeeded by *Otho*, who lost both his crown and his 69.
life by the hands of *Vitellius*, after he had reigned eight months.

Vespasian was proclaimed Emperour. God made use of this prince, 70.
and his son *Titus*, to punish the Jews. They besieged and took the city
of *Jerusalem*, and notwithstanding the orders and care of *Titus* to the
contrary, the Temple was destroy'd; and according to the prediction of
JESUS CHRIST, *there was not left one stone of it upon another*^a. This
Temple had been, as it were, the place appointed for the several fi-
gures, which traced out the coming of the *Messiah*, and being now become
useless, since the coming of the *Messiah*, it was destroy'd. And for the same
reason, the republick of the Hebrews, which was established with the
same view, was also brought to nought. They had now no longer any
prince or commander among them: even the posterity of *Herod* were
buried in the ruins of *Jerusalem*.

Agrippa who was the only remains of that family, and who was
the son of *Drusilla*, the sister of *Agrippa* surnamed *the Young*, perish-
ed in an eruption of mount *Vesuvius*. And that the *Mosaic* worship
might be absolutely abolished, at the same time that the temple at *Je-*
rusalem was destroy'd, *Vespasian* ordered *Lupus*, the governour of *Egypt*,
to destroy the Temple which *Onias* had built. And this Emperour put
all the spoils of *Judea* into the *Temple of Peace*, at *Rome*, and or-
dered the Jews to pay the tribute of half a shekel, which they before
paid to the Temple, to the *Capitol*; God being now so angry with this un-
happy people, that he would no longer receive any tribute from them.
This was the seal of the rejection of the Jews, who now ceased to be
the people of God, were from henceforward dispersed and hated every
where, and thereby verify'd the threatnings, which *Moses* had declared

^a Luke xix. 44.

An. Dom. gainst them, if they did not hearken to *the Prophet*, which would be sent
 70. unto them ^a, that is, JESUS CHRIST. It would be in vain to relate all
 that they suffered: the number of those who perished in *Jerusalem*,
 and were massacred in *Judaea*, was above thirteen hundred thousand.



C H A P. III.

A short view of the whole World. A particular view of the Holy Land.

GEOGRAPHY ought always to follow Chronology. Without it, history is very obscure; for we can have but very confused notions of facts, unless we know the time and place, when and where they were transacted. And therefore after having given a chronological abridgment of the history of the Hebrews, I proceed now to give the reader a view of *Palestine*, where all those things the Scriptures mention, were performed: and that this view may be the more intelligible, I shall first give him a general and short description of the whole world.

THE earth which we inhabit, is round, and resembles a bowl: the
 Plate 2. figure of it is represented at the top of the map, hereunto annexed. It is divided into two opposite parts, which are called *hemispheres*. That marked A, is called *the lower*, because under that which we inhabit. It was unknown to the ancients: *Americus Vesputius* discover'd it, and from his name it is called *America*. Neither the Scripture, nor prophane antiquity say any thing of this part of the world, because it was not then discovered.

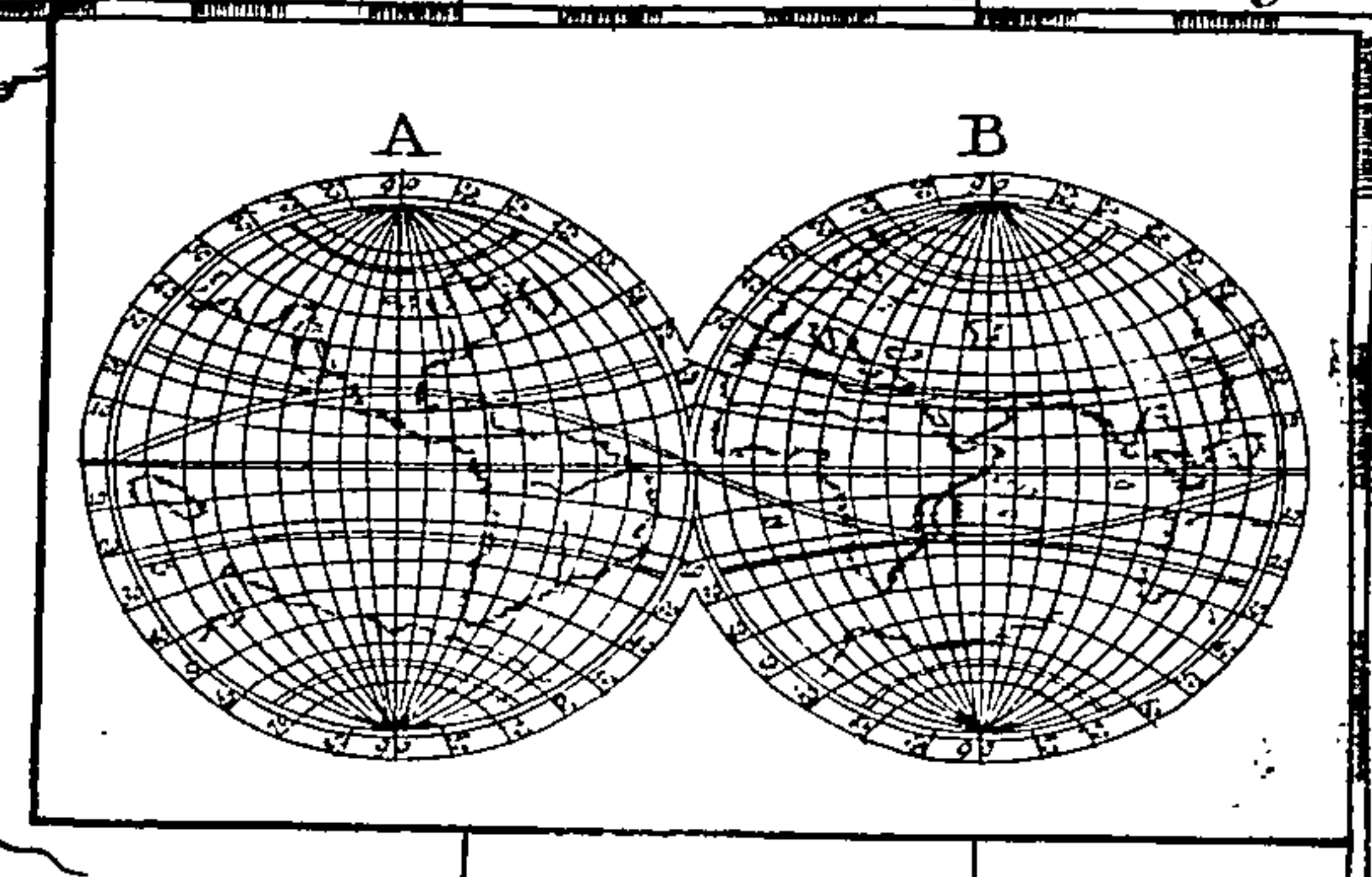
THE second *hemisphere*, marked B, is divided into three parts, *Europe*, *Asia*, and *Africa*. It is certain that these three regions were peopled by the three sons of *Noah*, *Shem*, *Japhet*, and *Ham*: the learned *Bochart* has solidly proved it, in his book entituled *Phaleg*.

*Europe
and its
bounds.*

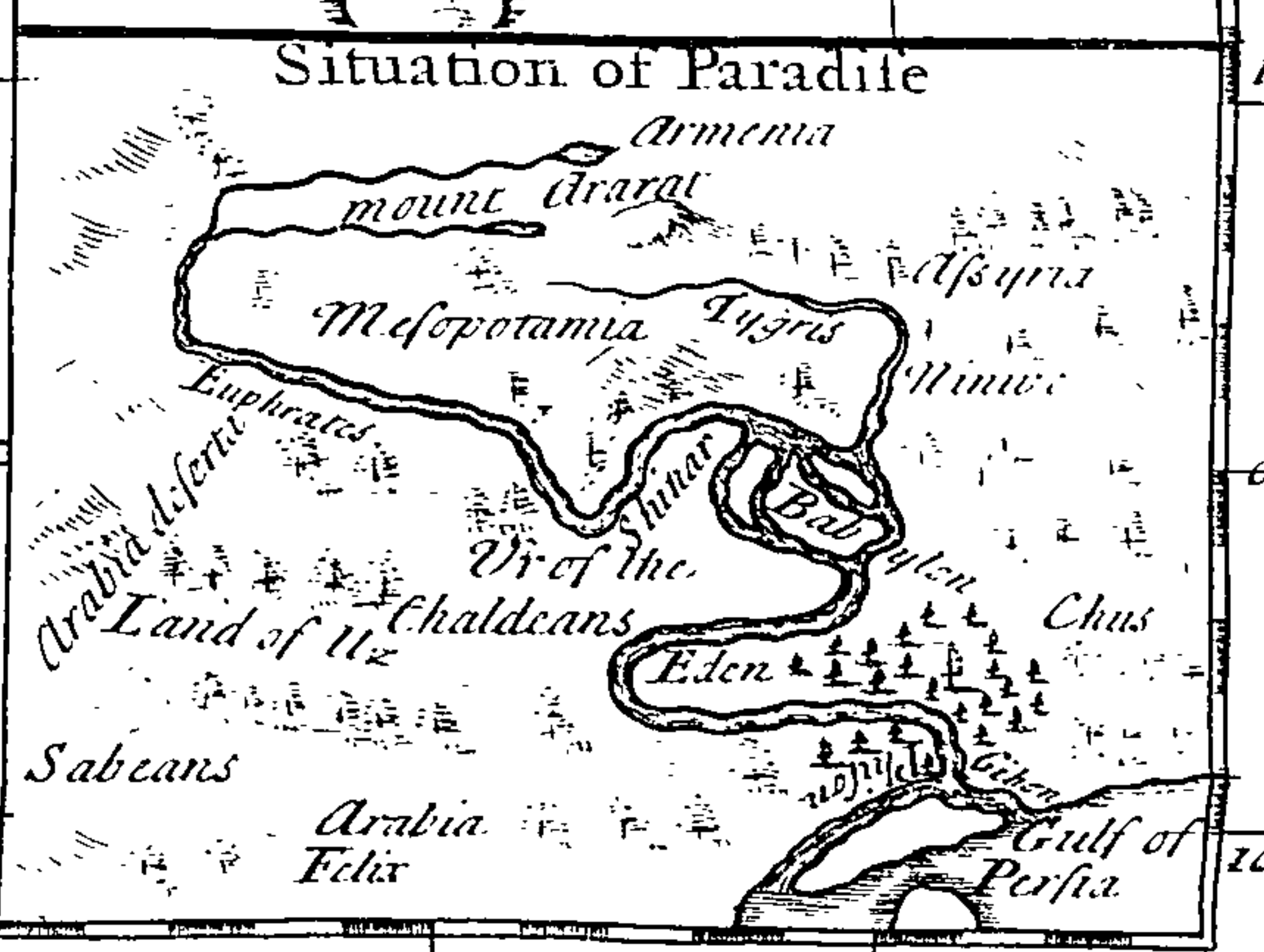
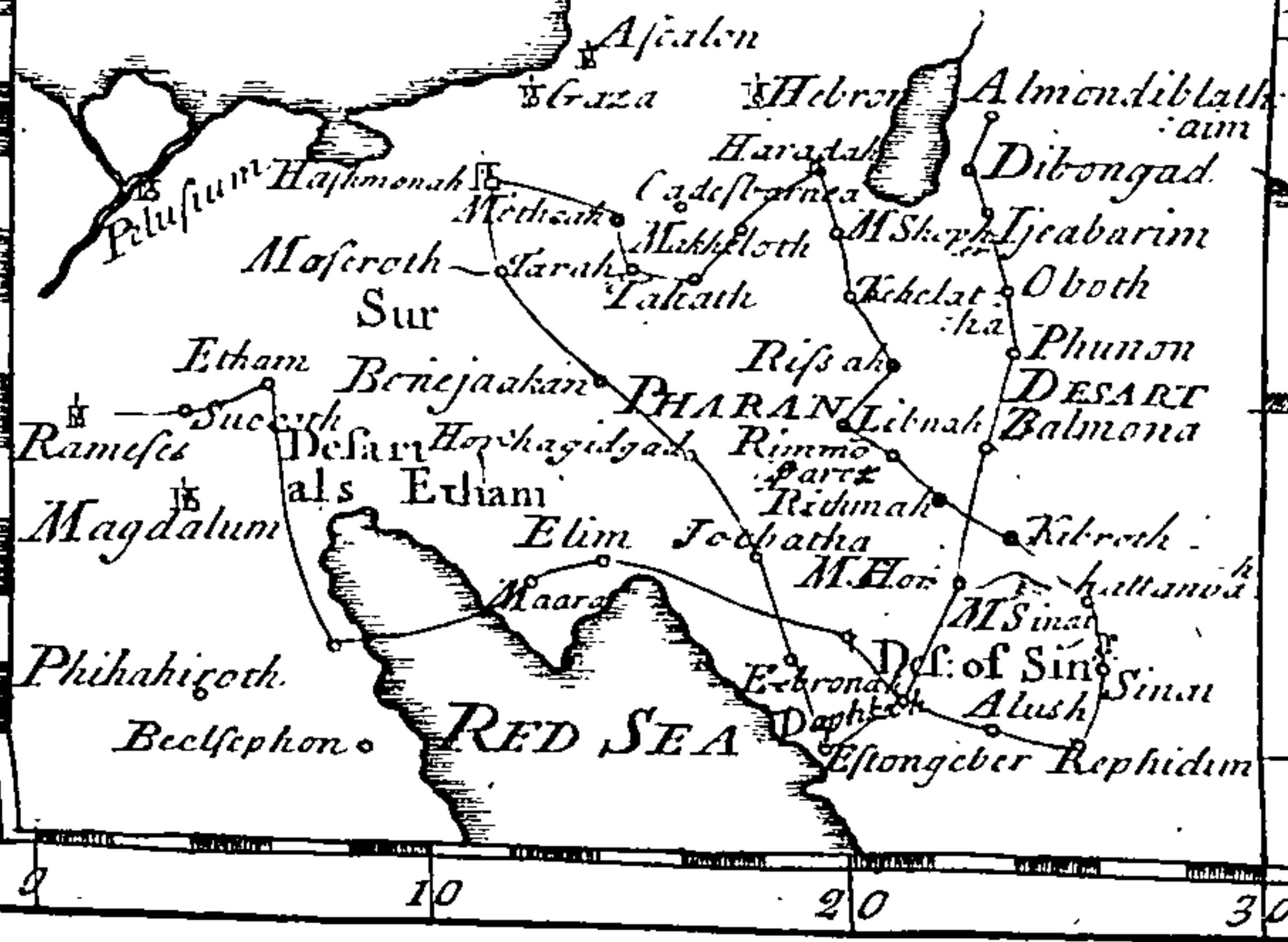
Europe is bounded towards the south, by the *mediterranean sea*; towards the west and north, by *the ocean*; and towards the east it joins to *Asia*

^a Deut. xviii. 15.

A MAP OF THE
KNOWN WORLD
*At the time of the publi-
cation of the Gospel*



THE INCAMPMENTS OF THE ISRAELITES IN THE DESERT.



The most considerable parts of *Europe*, to the west, are *Spain* and *France*, washed by the *ocean* and *mediterranean* sea; and along the *northern* sea, are *Holland*, *Norway*, *Sweden*, *Denmark*, a part of *Germany*, *Poland*, and *Moscovy*.

The islands in the northern ocean are *Great Britain* and *Ireland*.^{The Islands of Europe.} The mediterranean sea washes *Italy* and *Greece*. This sea has in it several islands, which belong to *Europe*, as *Crete* and *Sicily*. The island of *Malta* is near the last of these: this is the island, in sight of which the ship *St. Paul* was in, was ship-wrecked, and here he came a-shore^a. The ancients called all those people *Germans*, who inhabited the countries which lay between *Italy* and the north: and beyond them, were the *Sarmatians* and *Scythians*.

Greece was a famous part of ancient *Europe*. Among its cities, *Athens* was the most illustrious. The *Greeks* entered *Asia*, and possessed a considerable part of it. The *Lacedemonians*, and *Macedonians*, made themselves famous, the former for the singular form of their republick, the latter for their victories and conquests.

BUT of all the parts of the world, *Asia* was at first the most famous.^{Asia.} It was not only the first peopled of any, but it likewise sent inhabitants into all the rest. Religion, laws, empires, had their beginnings there. It is certain that the first man was made there in the terrestrial paradise; but there is nothing more perplexing, than the finding out whereabouts this terrestrial paradise was. And therefore among that infinite variety of opinions, which prevail among learned men, I will here confine my self to that of the illustrious Mr. *Huet*, Bishop of *Auranches*. He pretends, that the terrestrial paradise was situated upon the channel which is formed by the *Tigris* and *Euphrates*, after their union; in the place where this river, after having run towards the west, turns about towards the south, and returns towards the east. But the difficulties about this situation, are too important not to deserve our attention; and I will therefore examine into all that the Scripture says about this earthly paradise. Its own terms are, *The Lord God had in the beginning planted a garden of pleasure*^b. In the Hebrew it is, *The Lord God planted a garden Eastward in the land of Eden*.^{The situation of the garden of Eden.} The difference of

^a Acts xxvii. ^b Gen. ii. *Vulgate*.

these versions arises from the words *Eden* and *Kedem*. The former may either signify *pleasure*, or some particular *country*: and the latter, either *the time which went before it*, or *the East*. I am of opinion that the word *Eden*, may here signify some particular *country*, which had this name given to it, on account of its fruitfulness. And in like manner by the word *Kedem*, I understand *the East*.

The Scripture goes on, *And there he put the man, whom he had formed*: and adds ^a, *There went out of this place of pleasure, a river, which was divided into four heads*. But the translation would be more literal, if it was, that the river *went out of the land of Eden*. It may well be supposed, that the words *went out*, here signify *running*; that is to say, that this river did not rise in the garden of *Eden*, but that it passed through it, and that from thence it ran into another country, in which paradise was situated; it being probable that this *delightful garden* took up only a part of the land of *Eden*. It is likewise very plain, that these *four heads* are four channels or streams: those of *Tigris* and *Euphrates* before their union, make two of them; and they make the other two, when they come to divide. The reader needs only to cast his eye upon the square marked out, in the second plate, to understand this. It is a contracted copy of that plate, which the learned author I am speaking of, has put at the beginning of his work. He proves, that the course of these rivers has been since chang'd, either through length of time, or by their having been cut through by order of the kings or inhabitants of these countries, in order either to water some neighbouring lands, or to stop their impetuosity. And in this place I have likewise placed the land of *Uz* (which is so famous for the birth of *Job*) in *Arabia*, towards the east; having *Mesopotamia* to the north, *Arabia Felix* to the south, *Syria* and *Palestine* to the west, and *Chaldea* to the east, of it.

One of these streams, says the Scripture ^b, *is called Phison, that is it which runneth round the whole land of Havilah, where there is gold. And the gold of that land is excellent, there is bdellium and the Onyx-stone*.

THE river *Phison* is the western stream of this river, after it is past paradise. *Moses* calls it *the first*, because it was nearest him, when he

^a Gen. ii. 10. *Vulgate*. ^b V. 11, 12. *Vulgate*.

wrote *Genesis*. There are two countries called *Havilah* or *Chavilath*; (for the word is written in Hebrew both these ways) the one upon the eastern shore of the *red-sea*, which took its name from *Chavilath*, the son of *Jectanis*; the other border'd upon *the gulf of Persia*, and was inhabited by *Havilah*, the son of *Cush*^a. It is of the latter, that this passage of Scripture is to be understood. It is evident enough, that it was not far from the *Persian* gulph, from hence, that in relating the boundaries of *Arabia*, it is oppos'd to the desert of *Shur*, which was near *Egypt*. The *Sabeans* are not far from it, and all antiquity testifies, that their country abounded with *gold*; and it is most probable, that the *Magi*, who came to bring *gold* to JESUS CHRIST, were of this country.

BESIDES *gold*, the land of *Havilah* had *bdellium*: but what this is, is not agreed. Some will have it to be a pretious stone; others, an odoriferous gum; others, a pearl. Which difference agrees mighty well with the opinion I am contending for: for it is certain, that there were a great many perfumes in *Arabia*, and that some of the finest pearls in the world, are fish'd up in the gulph of *Persia*. This last sense seems to me to be the most natural: whence it is, that the Scripture says, that *Manna*, which was a sort of dew, or hoar-frost, was like *bdellium*^b. Nothing can more resemble pearls, than the drops of dew. And as to the Hebrew word *Schoham*, it is in the *Vulgate* translated *Onyx-stone*: and *Pliny* assures us, that there were none to be found, but in *Arabia*.

The name of the second river is *Gihon*, the same is it which runneth round the whole land of *Ethiopia*^c. In the Hebrew, it is *the land of Cush*. This is the eastern branch of the river of paradise, which discharges it self into the *Persian* gulph. Besides that part of *Africa*, which is now called *Ethiopia*; this name was formerly given to a country, which was in the neighbourhood of this gulph. *Josephus* and several others have thought *Ethiopia* joined to the East-Indies, and even *Pausanias* and *Philostratus*, have pretended, that the *Nile* took its rise from the *Euphrates*. But Mr. *Huet* proves, that the name of *Cush* was given to the country we are treating of, as well as to *Ethiopia*, and shews it

^a Gen. x. 7. ^b Num. xi. 7. ^c V. 13. *Vulgate*.

was the same place which the Scripture calls *Cuthab*^a, from whence the *Cuthians* came, who were sent to repeople *Samaria*, when the ten tribes were carried into captivity. And *Bochart* proves, that the present *Ethiopia* was formerly called *the land of Lud*. So that it is a mistake, to take the river *Gihon* for the *Nile*, which really has its rise in the country we at present call *Ethiopia*.

The third river is the *Tigris*, which runs along by *Assyria*, and the fourth is *Euphrates*. The Hebrew name for *Tigris* is ^b *Chiddeziel*, from whence comes that of *Diglatb*, which is the name the eastern people give it to this day; and that of *Diglito*, which *Pliny*, tells us was given it in his time; *Moses* says that it was towards the *Assyrians*.

And indeed, the country which the *Tigris* waters, is the ancient *Assyria*, where *Niniveh* stood, whose Princes having conquered the neighbouring provinces, founded the famous empire of the *Assyrians*. The Hebrew here again gives more light to the thing, and says the *Tigris* runs towards *Assyria eastward*, which shews that the stream of the *Tigris*, before it joins the *Euphrates*, is to the eastward with relation to that river, which is to the west with respect to the *Tigris*. And *Moses* adds, that it comes from *Assyria*. It is there likewise, that the *Tigris* has its rise, to the north of the land of *Eden*. As for *Euphrates*, it yet preserves the name which is given it in *Genesis*.

THE bounds that I have set myself in this work, will not permit me to answer all the objections which may be made against this opinion. All I propose here, is only to give a plan for beginners; they may afterwards go to the fountain-head, and they will find in the work of the illustrious author, from whom I have drawn what I have said, all that can be known of the terrestrial paradise. There is likewise in *Bochart's* works, as they are reprinted at *Utrecht*, a learned treatise upon this subject, which establishes the opinion of Mr. *Huet*.

Adam's
habitation
after
the fall.

AFTER what has been said of the situation of the earthly paradise, it is not to be doubted, but that *Adam*, and the other patriarchs after him, dwelt in *Asia*. What the Scripture says of the ark, shews that it was built in the neighbourhood of *Babylon*, round about which there was a great quantity of Cypress-trees (which the Scripture calls *Gopher-*

^a 2 Kings xvii. 24. ^b *Hiddekel*, Eng. transl. *Vulgate*.

wood)

wood) of which *Noah*, by the commandment of *God*, built the ark. This wood is well known to be incorruptible. *It has*, says *Vitruvius*, *a bitter sap in it, which hinders worms from breeding in it, and consequently it does not rot: whence it is, that things made of this wood will last for ever.* And therefore it ought not to surprize us, that the ruins of the ark should last for so many ages, as, according to the testimony of *Josephus*, and several other most ancient authors, they did. [Nor should we be surprized at the weak cavils some raise against the Scriptures, from the *Mosaic* account of the ark, as if it were absurd and incredible; for it is demonstrable, that a vessel of the dimensions the ark is said to have been of, could contain more than is said to have been contained in the ark; and it is easy to imagine, of what form it might have been, so as to answer all other objections.

THE dimensions of the ark are said to have been these, *three hundred cubits in length, fifty in breadth, and thirty in height*^a. Now an Hebrew cubit, being at least (for there is no occasion for understanding it of an extraordinary cubit) twenty *Paris* inches, as will appear hereafter; 300 cubits make just 500 *Paris* feet, and 50 cubits make a little more than 83 *Paris* feet. And if then we multiply the length by the breadth, we shall find the ark contained 41500 *Paris* feet; which if again multiplied by 50, (which is the number of feet contained in 30 cubits, which is the height of the ark,) the whole of it will appear to contain ^b 2075000 solid *Paris* feet ^c, if we judge of it, as of any other body of those dimensions. *The dimensions of the ark.*

AGAIN, we judge of the capacity of vessels, by the tuns they contain, and the weight of a *Paris* tun is 2000 *Paris* pounds. Now a solid cubick foot will at least contain 70 pounds of water; (I say, at least, because I am not rigorously exact, nor do I consider the difference between salt and fresh water) and if therefore we multiply 2075000 by seventy, the product will be 145250000 pounds weight of water, which if reduced to tuns by dividing it by 2000, it will appear that the ark contained 72625 tuns ^d.

^a Gen. vi. 15. ^b *De Tabernaculo*, l. 2. c. 2. §. 1. ^c The *Paris* foot is near $\frac{1}{15}$ bigger than the English. ^d Ibid.

AGAIN, the Church of *St. Mary* at *Paris* is 390 *Paris* feet long, and 144 broad, so that the ark was 110 feet longer than that Church, and 61 narrower ^a.

*The things
contained
in the ark.*

THE things said to be contained in the ark ^b, are, (as I understand it) one pair of every species of unclean animals, and seven pair of every species of clean animals ^c; and provision for them all, for the time they were to stay in the ark, which was one whole year. The former of these does indeed at first view appear to be almost infinite; but as *Wilkins* observes, if we thorowly consider it, and come to an exact calculation, we shall find the number of species of animals, to be much smaller than we expect, and not to amount to one hundred species of quadrupeds, or two of birds. And out of these must in this case be excepted, all animals that can live in the water, as fishes and water fowl; and all animals that proceed from a mixture of different species as Mules. And it must be consider'd, that there are some animals which change their colour size and shape, by changing their climate, and by that means seem to be different species in different countries, when they are the same. The Zoologists reckon but 170 species in all; which if consider'd, we may well allow all the animals not to have been more than equal to 200 oxen; and as an ox is not three times as big as an horse, we may therefore compute the whole at 500 horses. Now if we divide 41500 (which is the number of square *Paris* feet contained in each floor of the ark) by 500, we shall find that one floor of the ark was big enough to allow the space of 83 *Paris* feet (that is, a room of nine foot square) to every horse ^d; which is more than enough, allowing for the room, each partition and the supporters of the upper floor must take up. *Buteo* has demonstrated in his book upon the ark, that all the animals contained in the ark, could not be equal to 500 horses. He reduces the whole to 56 pair of oxen, but as he supposes, that there were not seven pair of clean animals in the ark, which I allow there were, we

^a And thus *St. Paul's* Church, London, is said (*Strype's Survey of London*, v. 1. p. 156.) to be only 500 English feet long, within the walls, and 88 English feet high within, in the middle Isle; and therefore the ark must have been longer than that Church is within, from East to West, and broader than the body of that Church is high in the inside, and about 54 English feet in height.

^b Gen. vii. 2. ^c *De Tabernaculo*, l. 2. c. 2. §. 1. ^d *Ibid.* §. 7.

must

must therefore make allowance for them; which if we do at the rate of eight pair of oxen, this brings the whole to 64 pair, or 128 oxen; and if then we make one ox equal to two horses; if the ark had room enough for 256 horses, it must have had room enough for all the animals. Whereas we have before demonstrated, that one floor of it had room enough for 500 horses, allowing nine square *Paris* feet to each horse ^a.

WITH regard to their food, hay and forrage do indeed take up much more room than corn, which most animals love better than hay; but *Buteo* observes from *Columella*, that in *January* 30, and in *March* or *April* 40 pounds of hay, is as much as an ox can eat in a day: and that a solid cubit of hay, as usually pressed down in our hay-ricks, does contain above 40 pounds. And therefore a square cubit of hay is more than enough for one ox in one day; nay, I make no doubt, but half a cubit, or somewhat more than 20 pounds, would be sufficient. Now the *Roman* foot, which *Columella* used, being less than the *Paris* one, and the *Paris* foot being more than either the *Roman* or *Hebrew*-half cubit, it is from thence evident, that a *Paris* cubick foot must be enough for one ox in one day. And if then, we allow the third floor of the ark to be but 15 *Paris* feet high (which we may well do, seeing the whole was fifty) it will contain 930000 solid feet; which if divided between 200 oxen, each ox will have 3150 solid *Paris* feet of hay; which is more by two thirds than an ox can eat in a year, though we suppose him to feed only on hay, and no grain, which would be contained in a much less compass. As to water, the lower floor of the ark was capable of containing a very great number of tuns, and reservoirs for whatever might be drawn up out of the waters of the flood, with little trouble. For I do not suppose, that the waters of the flood, especially those about *Armenia*, were all salt; if they had been so, they would have destroy'd all the river-fish; and been very prejudicial to the plants and trees. And experience daily shews, that the salt and fresh waters often meet, and do not intermix; as appears almost wherever the tide comes up rivers, where it drives back the river-water; without incorporating it with the salt ^b.

^a Ibid. c. 3. §. 3. *And who can question, whether a building as long as St. Paul's Church, and as broad as the middle Isle of that Church is high within, could afford stabling for that number of horses?* ^b *De Tabernaculo*, l. 2. c. 2. §. 4.

*The form
of the Ark.*

As to the form of the ark, it is so little ascertained by *Moses*, that he has left every one to his own conjectures concerning it. My opinion of it, is this. I suppose its sides and ends were flat, and cut each other at right angles; for it was not designed for sailing from country to country, but to preserve life; and there is therefore no reason why we should imagine it like our ships. By being flat, it was both more capacious, and less exposed to be blown about by the winds. It appears from *Gen. vi. 16.* that it was divided into three stories or floors, each of which therefore might have been 16 foot high and upwards. And as the word *Tzohar*, which we translate *Window* in the same verse, signifies *Splendour, Light, Noon*, I suppose the whole second story (in which I place the animals) to have been quite open all round, except some parts which were grated, to hinder the birds from flying in and out. Otherwise, I cannot see how they could have had sufficient light and air, and a free passage for it, to prevent stagnations, and many other inconveniences; which in this case would have been removed. The lower story was included within wooden walls, and well guarded with pitch, as being all under water. The two upper stories were above the water, and either entirely open, or guarded with lattices, grates, &c. and the top and open parts were cover'd with goat-skins and sheep-skins sewed together (as the tabernacle afterwards was) which *Noah* could easily let down, or roll up, according as rain, or storms, or a want of air, made it necessary. And thus *Noah* is said, *Gen. viii. 13.* to have removed *the covering* of the ark after the flood; where the word *Michse* properly signifies *a veil* or *covering* like that of skins, which covered the tabernacle. It is not to be denied, that these skins could keep out the rain; and *Noah* might have furnished himself with a sufficient number, even from his sacrifices, during the hundred years the ark was in building.

In the middle floor I place the animals, which, as has been shewn, was sufficiently large to furnish stalls for them all; and if we divide it into two parts, as we may well do, seeing it was 16 *Paris* feet high, we shall then find sufficient rooms for hay, and granaries for corn, over every beast's head; which corn and hay, were I suppose so wisely placed, that they would fall down of themselves, or at least be thrown down with very little trouble, into the racks and mangers of the beasts, which were under

der them. And as to cleanliness, the stalls for the beasts may have been so open and shelving at the bottom of them, as that the waters might have been let in high enough to have washed the feet of the cattle, and have cleaned the stalls of it self. Nor could there be any danger of sinking the ark, because as many parts of it were quite open, and many others filled with hay and corn, and such things as are much lighter than the water, it could not possibly sink; and these lower parts of the stalls might have been pitched on the inside as well as the outside with pitch^a. As to their drink, there was room enough to have made channels or troughs all round the stalls, a little above the water; and these one woman with a bucket and pulley might easily have filled for them all, as we have shewn in the following plate. As to worms, and moles, and such like animals, there was room enough in the lower story for earth and sand for them to live and berry in, in the same manner, as they do in the ground; and an infinite number of the smaller kind of birds, might have had sufficient room for them, even between the second and third floors.

In the upper floor *Noah*, and his children may have lived, at a distance from the smell of the beasts, and in a free air; and by having left a passage between the stalls and granaries, may have had an easy access to any of them, as there was occasion. *The door in the side of the Ark*^b, must have been in the lower floor, for an entrance for the beasts and provisions; and as this floor was all under water, and it was necessary therefore that this door should be well pitched on the outside, after every thing was gone in; therefore I suppose it is said, that when all the beasts were gone in, and *Noah* after them, *God shut him in*^c; that is, secured this door against the water. And by the expression, *in a cubit shalt thou finish it above*, I dont suppose any reference is had to the *window*, or *roof* of the ark in particular, as if it was to be only of a cubit high, or as if the *Tzohar* which we translate *Window*, were to be only a cubit square; but I understand them to relate to the whole work, and in the original they signify no more than an injunction to build the ark by the cubit, as the common measure by which the work was to be marked out, and directed^d.

^a Gen. vi. 14. ^b V. 16. ^c Gen. vii. 16. ^d *De Tabern.* l. 2. c. 2.

Plate 3. THE following plate shews the form of the ark, according to our notions of it, and as it has been defended. In the upper floor is *Noah* and his family, the middle floor contains the animals, the lower one is pitched and all under water. The second floor is out of the water, but when the wind blows the water comes in at the bottom of the stalls, and rises high enough to wash the cattle, and carry out their dung with it, the stalls are for the most part open, but some are shut up, on account of the birds, or wildness of the beasts. The granaries are here placed in the third floor, (though there was room enough in the second) and are guarded against the rains, by skins, as before observed, some of which are turned up in the draught, to let the sun into the granaries. The roof is cover'd with skins, and inclining, to prevent the rains settling upon it. In A, you see one of *Noah's* children drawing water in a bucket, and pouring it into the troughs, as before observed: in B, is one of his daughters cleaning a stall, whose declivity makes the dung easy to be removed: and in C, you see the wood-work of the ark, and the bridge and door, by which the beasts entered into it ^a.

THE ark was built in a great plain near *Babylon*, and because it might have been injured, if it had lain upon the earth so long as it was in building, which was an hundred years; we have therefore set it upon feet, both to preserve it, and to give the water the more room to get under it, to bear it up ^b.]

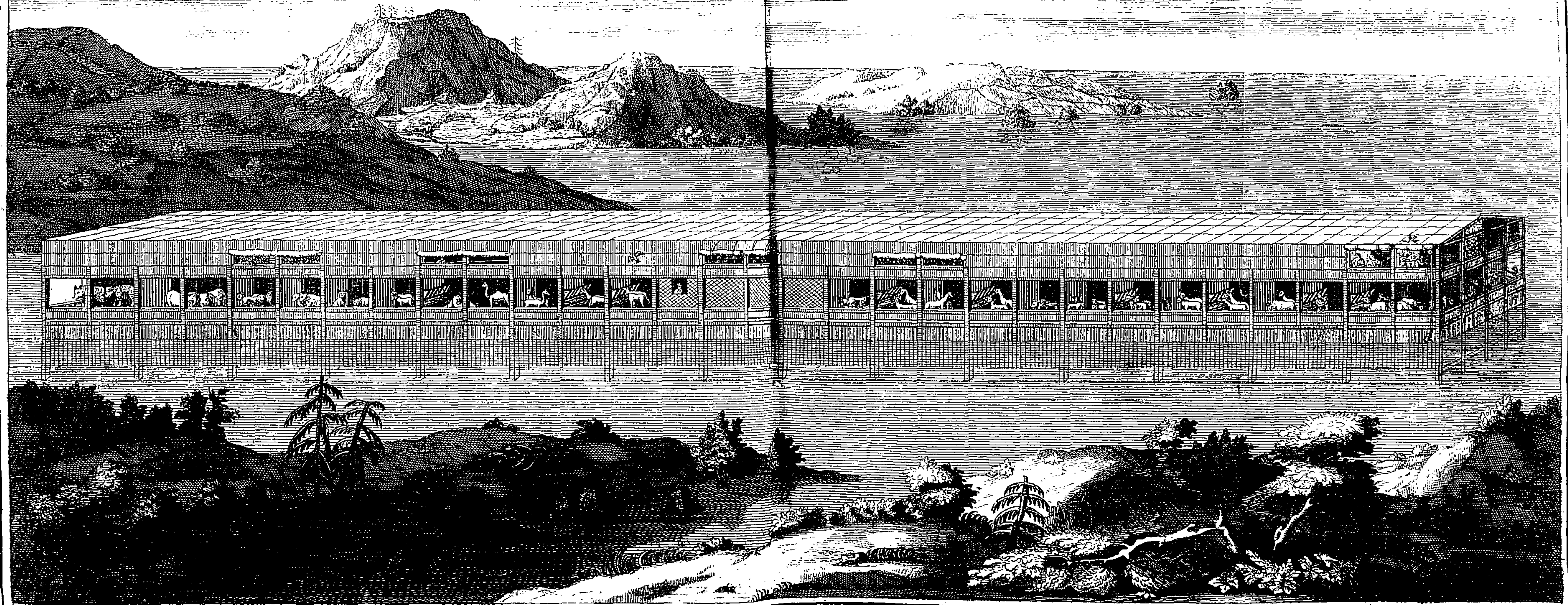
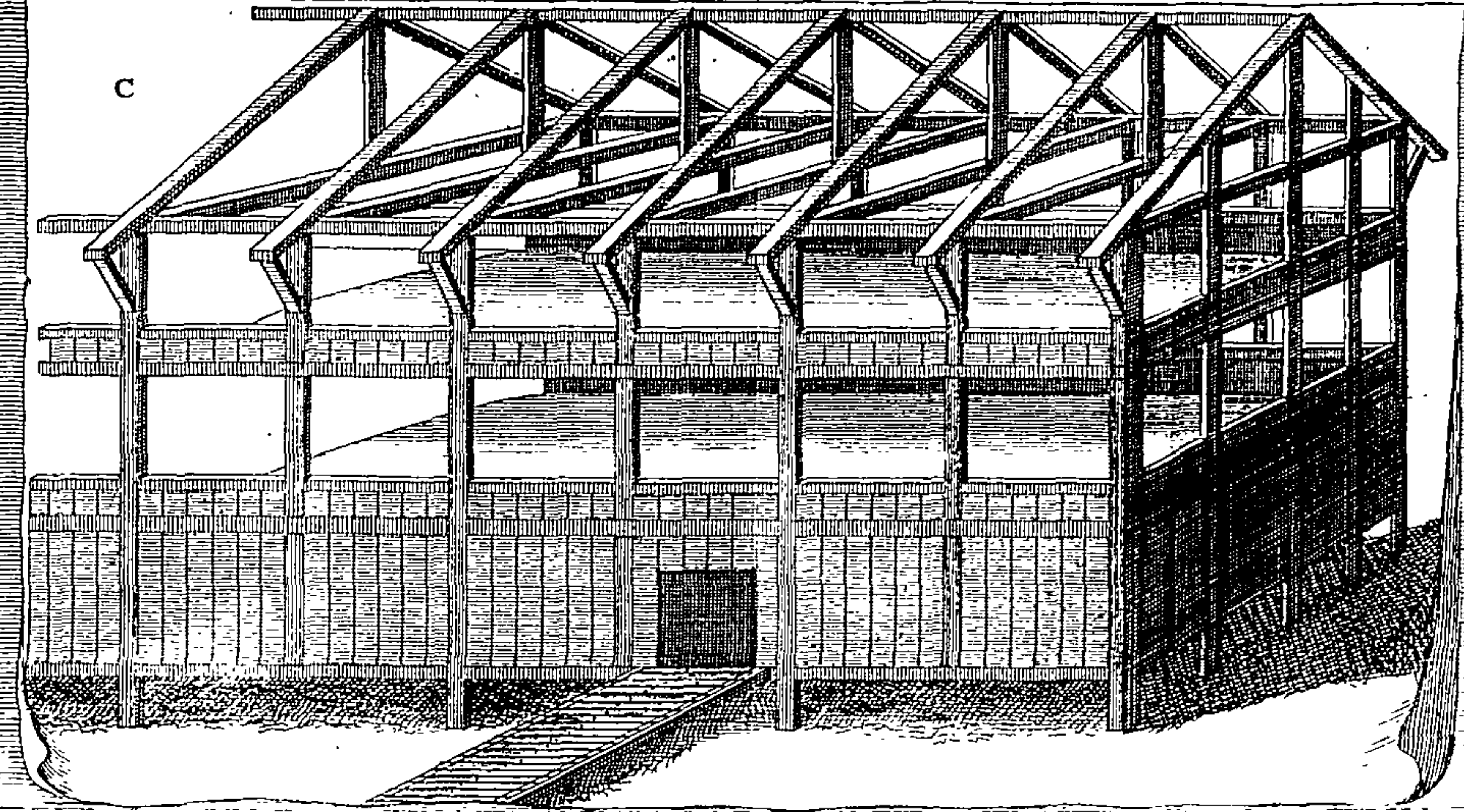
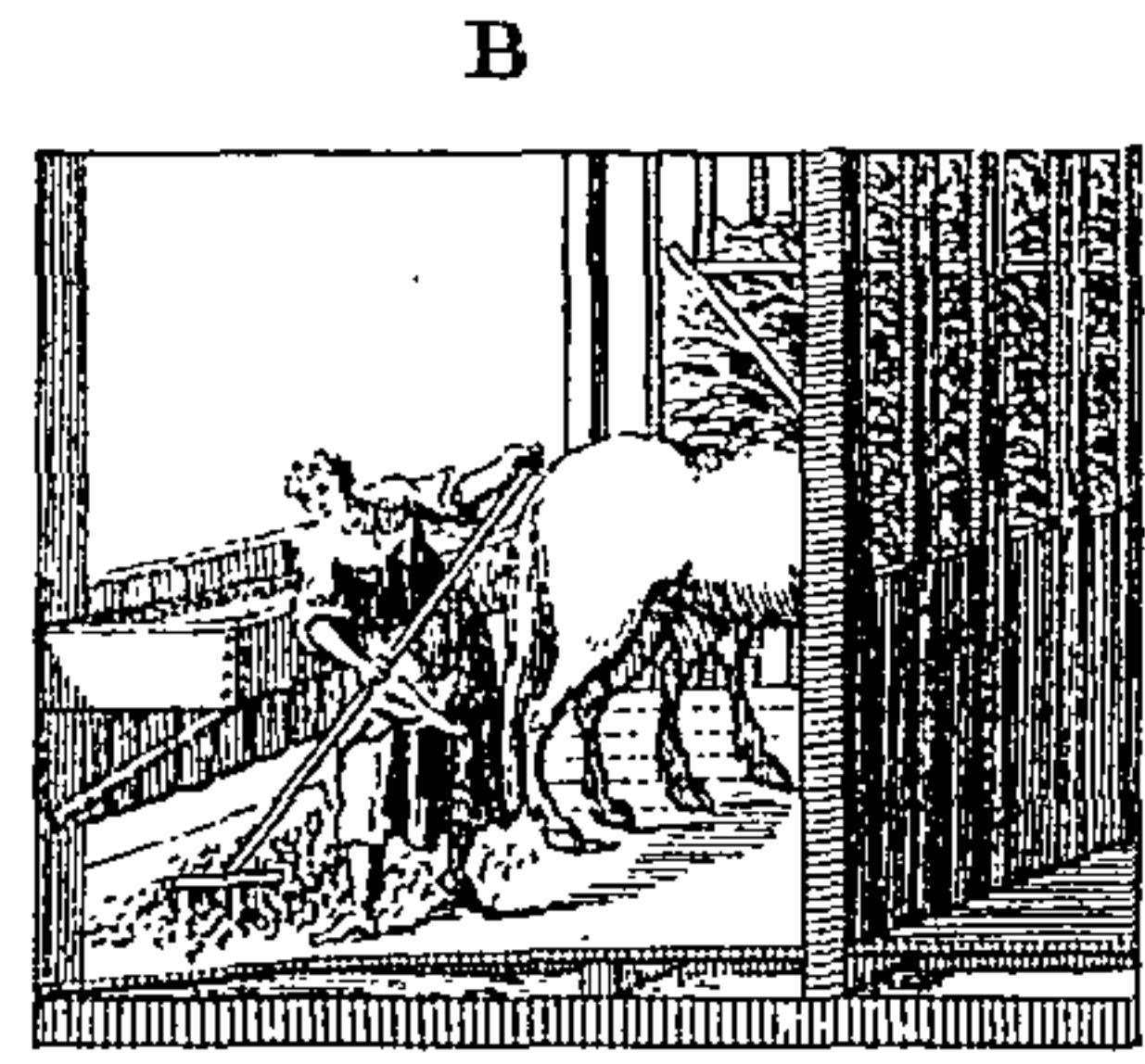
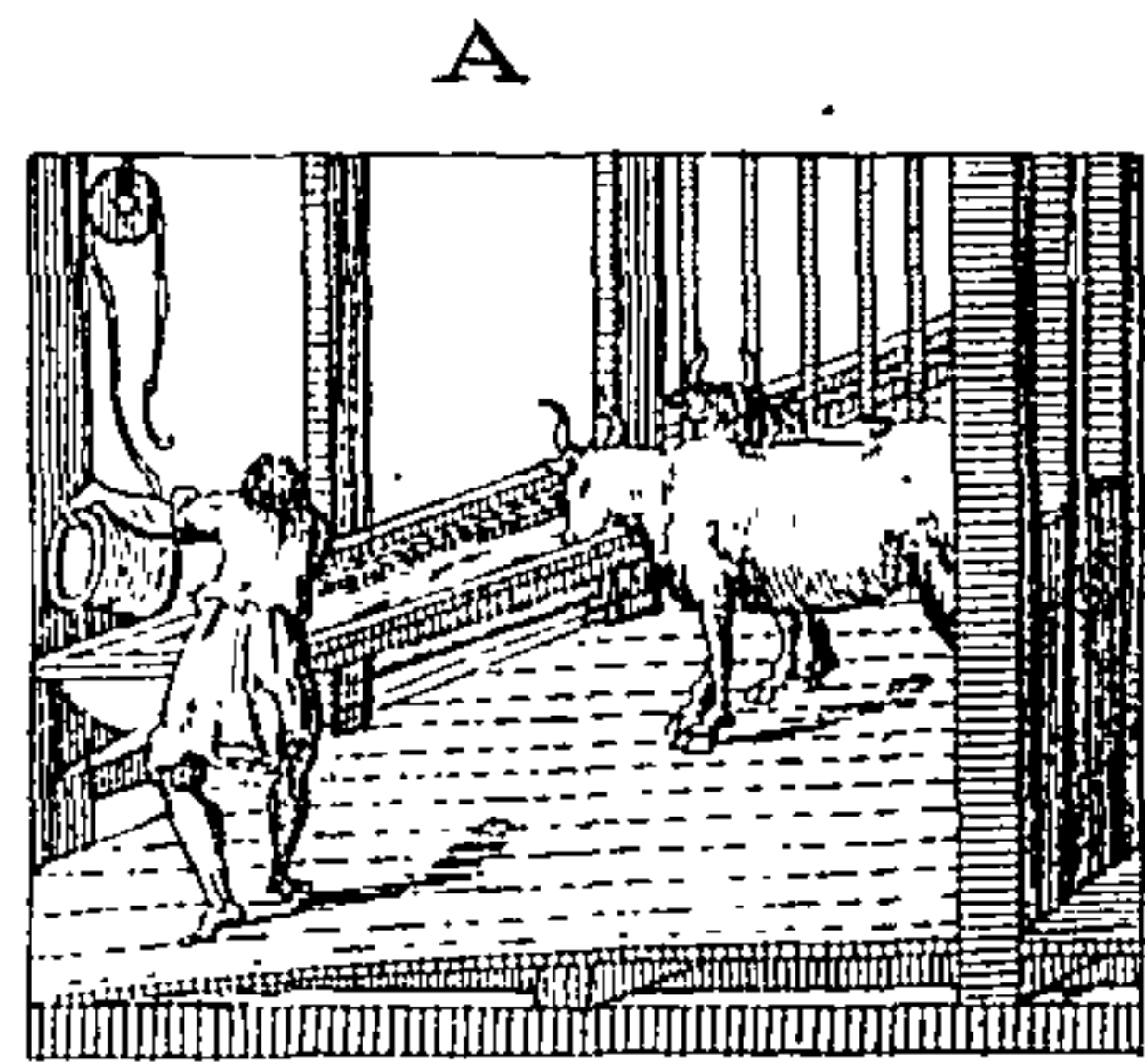
AND it is a generally-received opinion, that the ark rested upon the mountain of *Ararat* in *Armenia*. This is *Shinar*, which the Scripture tells us was near *Babylon*, whose neighbourhood was so full of *Cypress-trees* (the *Gopher-wood* of the Scriptures, of which the ark is said to have been made) in the time of *Alexander the Great*, that *Arrian* tells us, he built his fleet of that wood ^c.

Tower of
Babel.

THIS *Shinar* is the land, where the descendants of *Noah* undertook to build a tower of an extraordinary height ^d: but God having brought their design to nought by confounding their language, they dispersed themselves into the other parts of the world.

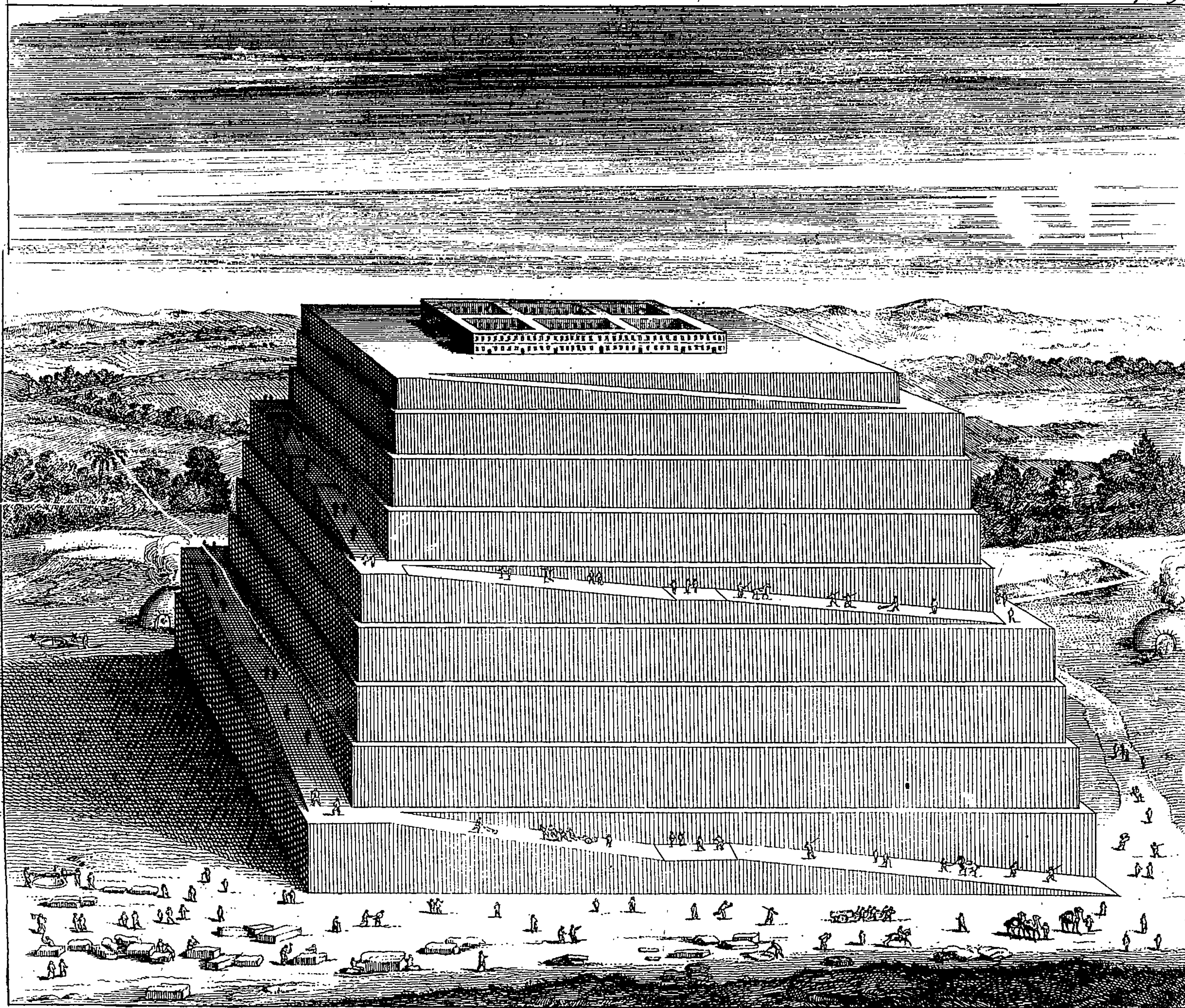
[THEIR design in this building was not to guard against the waters of another flood, as *Josephus* supposes; their chief intent in it, appears

^a *Ibid.* c. 3. and 10. ^b *Ibid.* c. 2. ^c *Lib.* 5. ^d *Gen.* xi.



NOAH'S ARK.

J. Pine Sculp.



The Tower of BABEL begun by y^e Children of Noah, & finish'd by y^e Kings of Babylon.

J. Pine Sculp.

from the history it self to have been the making themselves a *Pharos*, or sort of watch-tower; which might be a signal to them to return home, if they wander'd far off, and might be a means of keeping them united in one body together. Their reason for it is this, *least*, say they, *we be scattered abroad upon the face of the whole earth* ^a. And what is rendered, *let us make us a name*, may also signify, *let us make us a sign*; for *נש* *Sem* which is generally rendered *name*, may signify *a Sign*; and from hence the *σημα* of the Greeks may be derived. But this design of theirs thwarting the providence of God, who intended to have the whole earth overspread, and peopled by them; he therefore frustrated their design, and brought about his own, by confounding their language, so as that they could not understand one another: and therefore the work they began and left unfinished, was called *Babel*, i. e. *Confusion* ^b.

I am persuaded, that the tower which *Herodotus* describes in his first book, was this tower, which the sons of *Noah* left unfinished; and it contiue'd so, till the kings of *Babylon* (afterwards grown more powerful) compleated it. I have here given it the reader, in the form which is most agreeable to *Herodotus's* description of it. Others make it Plate 4. of a round form, with a winding pair of stairs, running round the outside of it from the bottom to the top. But *Herodotus* expressly says, that it was square, and consisted of eight square towers placed one upon another ^c; and that on the top of them all was the temple of *Belus*.]

BUT to return to our description of the world, which this digression about the earthly paradise, [*Noah's* ark, and the tower of *Babel*,] The bounds of Asia. has interrupted. *Asia* is bounded to the north, by the *Northern ocean*; to the east, by the *East sea*; and to the south by the *Indian* or *Red-sea*. So that except a very narrow *Isthmus*, which joins it to *Africa*, and its western side, which joins it to *Europe*, it is encompassed by the sea on all sides. Formerly the *Asiatic Scythians* possessed all the north of *Asia*, where were the lands of *Gog* and *Magog*. And *Bochart* pretends that the land of *Gog* was a part of *Asia*, round about mount *Caucasus*, beyond *Armenia* and the sea of *Colchis*. The most *Eastern* people of *Asia*, were called *Seres*, which were the present *Chinese* and *Indians*. The in-

^a Gen. xi. 4. ^b De Tabernaculo l. 2. c. 4. § 3. ^c Ibid.

ward parts of it, were inhabited by the *Persians*, *Parthians*, *Medes*, *Iberians*, and *Armenians*. On this side of these nations were *Syria*, *Palestine*, *Phœnicia*, *Cilicia*, *Cappadocia*, *Lycia*, and the island of *Cyprus*.

THAT part of *Asia*, which is nearest to *Europe*, is called *Asia Minor*; in it were *Phrygia*, *Mysia*, *Lydia*, *Caria*, *Æolia*, *Ionia*, *Doris*, and the island of *Rhodes*. *Arabia* joins to *Africa*. The three countries most frequently mentioned in Scripture, are *Assyria*, *Mesopotamia* and *Babylon*, which are all watered both by *the Euphrates* and *the Tigris*. *Mesopotamia* derived its name from them, the word signifying, a country placed *in the middle of rivers*. *Assyria* is more to the East, and is crossed by *the Tigris*. *Nineveh* was its capital, to which the prophet *Jonas* was sent. *Chaldea* made a part of *Mesopotamia* and *Assyria*. It was there that the city of *Ur* stood, which God commanded *Abraham* to leave^a. *Babylon*, which was the chief city of this country, was situated upon the *Euphrates*. It was to this city, that the Jews, who descended from *Abraham*, were carried into captivity^b.

Arabia. *Arabia* bounded *the land of promise* to the south and east. It is usually divided into *Arabia Petrea*, *Deserta* and *Felix*. This latter part of it was situated between *the Red-sea* and *the gulph of Persia*. It was inhabited by the *Sabeans*. The gold mines with which it abounded, and the perfumes, wax, and honey, which were gathered there in great abundance, made its inhabitants very rich. It was the queen of these people, that *JESUS CHRIST* calls *the queen of the South*^c. And indeed *Arabia Felix* lies southwards, with respect to *the Holy Land*. The presents she brought to *Solomon*, sufficiently prove that she was queen of the *Sabeans*, who were then thought the inhabitants of *the uttermost parts of the earth*, because no country was then known to be beyond it, but the ocean only. *Arabia Deserta* was to the east of *Judea*, and bounded *Arabia Felix* towards the north. Its inhabitants were called *Scenite-Arabians*, because they lived in tents made of camel-skins; and this was the country of *Kedar*. The spouse *in the Song of Songs*^d, compares herself to *the tents of Kedar*. *Arabia* extended from *Arabia Felix*, unto *Egypt*.

^a Gen. xi. 27-32. and xii. i. ^b 2 Kings xxv. ^c Matt. xii. 42. ^d Chap. i. v. 5.

THERE is likewise mention made in Scripture of a famous place *Ophir*. called *Ophir*, from whence it says, that *Solomon* fetched a prodigious quantity of gold. *Josephus* places *Ophir* in *India*, and assures us that it was called in his time *Golden-India*. He means, *India beyond Ganges*, where the *Chersonesus* or *Golden Island* is, which is in the neighbourhood of the kingdom of *Pegu*. It is there, that very fine pearls are found. There are likewise a great many apes and peacocks, and much ivory. All the sorts of wood they have there, are very fine, and fit for musical instruments.

AND this is just what *the History of the Kings* tells us ^a, *Solomon* brought from *Ophir*; nor ought it to be wondered at, that they were *three years* going thither by the way of *the Red-sea*; because the use of the compass was not then known, ships could only coast along by the shore's side, and consequently were under a necessity of make trips with every change of wind. This inconvenience, and an hundred others, which they then had not art enough to overcome, might easily take them up three years. *Bochart* thinks, that the country of *Ophir* was the island of *Ceylon*, which was formerly called *Taprobane*: but others take *Taprobane* to have been the island of *Sumatra*, in which there are a great many gold mines ^b.

TO which let us add (before we come to an exact description of *Ju- Africa* *dea*), a word or two of *Africa*. It is joined to *Asia* by a very narrow Isthmus, without which it would be an island. *Egypt* was the most famous part of it, and its bounds are these: To the north it has the *Mediterranean sea*; to the east, the *Red-sea* and the *Isthmus*; to the south, *Ethiopia*; and to the west, *Cyrene*. *The Nile* divides *Egypt* into the *upper* and *lower*, whence it is called in Hebrew *Mitzraim*, in the dual number. This river empties it self into the *Mediterranean sea* by several mouths. That part of *Egypt*, which is above the place where it divides it self into several streams, is called *the upper Egypt*; *the lower* is contained in a space which is shut in by these streams, and in the form of a Greek *Delta* Δ , which has given it the name of that letter.

^a 1 Kings x. 22. 2 Chron. ix. x.

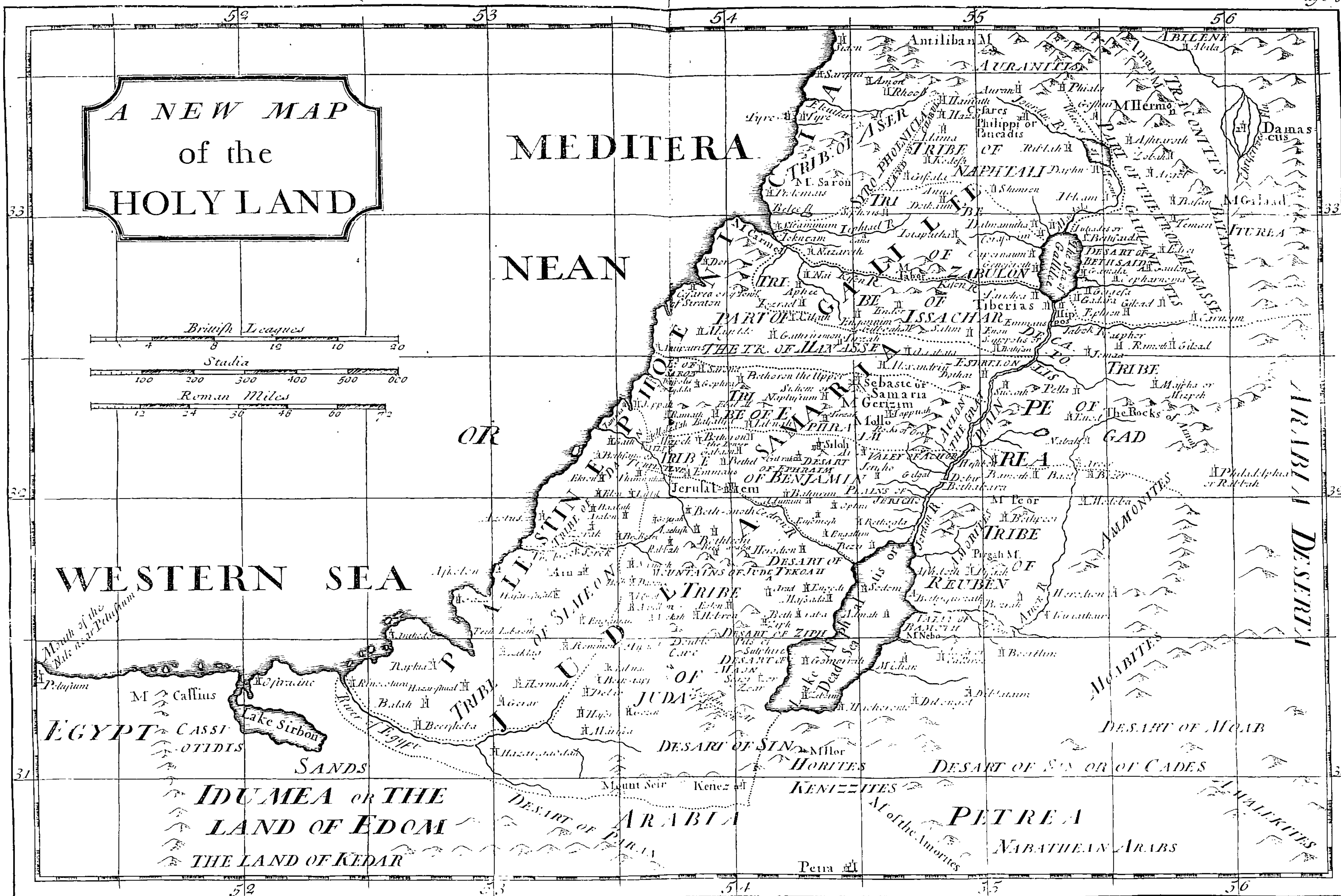
^b See Psid. Con. P. I. B. I. under the year 740.

THE city of *Tanais*, capital of all the country, was situated in *lower Egypt*, very near the sea, towards the second stream of *the Nile* eastwards. *Bochart* proves, that the city of *Memphis* was not built in the time of *Moses*, and thinks that it was in the city of *Tanais* that *Moses* wrought his miracles, in *Campo Taneos*. It was under the walls of this city, that *the ark of reeds*, in which that prophet was exposed, rested^a. *The land of Goshen*^b, otherwise called *Rameses*^c, where *Jacob* and his family lived, was situated near the borders of the *Red-sea*.

IT is well known, in what a wonderful manner the overflowing of *the Nile* makes *Egypt* the most fruitful country in the world. *Abraham* travelled thither, and *Jacob* went thither with his children, who were very happy while *Joseph* lived, and after his death underwent a most cruel slavery. But *Moses* delivered them from it, and led them through the *Red-sea*, which opened a way for them to pass through^d. And *the land of promise* is so near this sea, that the *Israelites* might have entered into it in a very little time; but God made them make long turnings. He led them to mount *Sinai*, where he had already manifested himself to *Moses*, and on which he was resolved to give them the law, and detained them in the deserts, where this mountain is, for forty years. For the length of which journey, several reasons are given. One is, that it pleased God to give all this time to the people of the land of *Canaan*, to fill up the measure of their iniquities, in punishment for which they were to be rooted out, and give place to his people; and another is, that *Joshua* and *Caleb* being the only two of those who came out of *Egypt*, which were to enter into the land of promise, it was necessary that the rest should die in the wilderness. To which it may be added, that the wisdom of God had appointed this number of years, on account of the mystical figures, which would be contained in the events of so long a stay in the wilderness. This wilderness lies upon the utmost borders of *Asia* and *Africa*, along the *Red-sea*. It is at present possessed by the *Arabians*.

THE *Amalekites*, *Midianites*, and *Moabites*, inhabited it at that time, upon which it must be observed, that the Scripture places the *Amalekites* to the south of *the Land of Promise*, in a country which after-

^a Exod. ii. ^b Exod. xi. 26. ^c Gen. xlvii. 11. ^d Exod. xiv.



wards belonged to the *Idumeans*. It is thought that there were two lands of *Midian*, one near the *Red-sea*, the other bordering upon the *Moabites*^a. This journey of the *Israelites* in the desert does well deserve a particular map; and we have therefore given a draught of it, at the furthest parts of *Africa*, in the second plate. Their different encampments are there marked out, conformably to the book of *Numbers*.

THE country of *Aram* was very extensive; its inhabitants were called *Arameans*; *Josephus*, says, that the Greeks gave them the name of *Syrians*. This country was divided into several; there was *Aram Tzoba*, *Aram Reckob*, *Aram Damasech*, and *Aram Naharajim*, that is, *the Syria of the two rivers*, or *Mesopotamia*, in which are the *Tigris* and *Euphrates*; and it was likewise called *Padan-aram*. In this country was *Haran*, where *Abraham* lived, after he came from *Ur* in *Chaldea*.

WE come now to the description of *the Land of promise*. Which I shall begin with its boundaries, that its situation and extent may be the better understood. It lies between the *mediterranean sea* and the mountains of *Arabia*, and extends from *Egypt* to *Phœnicia*. It is bounded to the east, by the mountains of *Arabia*; to the south by *the wilderness of Paran*, *Idumea* and *Egypt*; to the west, by the *mediterranean*, called in Hebrew *the great Sea*; and to the north, by the mountains of *Libanus*. Its length from the city of *Dan* (since called *Cæsarea-Philippi* or *Paneadis*, which stands at the foot of these mountains) to *Beersheba*, is about seventy leagues, and its breadth from the *mediterranea sea* to the *eastern* borders, is in some places thirty.

Palestine
and its
bounda-
ries.
Plate 5.

BUT how narrow soever this country may be, it was yet chosen by God, to be the theatre upon which was to be performed his most sublime work (I mean the redemption of the whole world) and all the wonders which preceded it. And it must be acknowledged, that no other place was more proper than this, to answer his design, which ac-

^a The Idumea of the Old Testament, before the Babylonish Captivity, was a country between the lake of Sodom and the Red-sea, called afterwards Arabia Petræa. And wherever mention is made of the Edomites (except in Mal. i. 3, 4.) before that time, it is to be understood of the people inhabiting this country. But they being driven from thence by the Nabatheans, these Nabatheans during this captivity, seized what was before the whole tribe of Simeon, and part of that of Judah; and this only is the Idumea, and its inhabitants the Idumeans or Edomites, which are spoken of after that time, Prid. Con. P. 2. B. 3. under the year 165.

ording

According to the prophets, was to spread his word over the whole earth. For *Judea* is exactly in the middle of the world, so far as it was then known, at the time of the incarnation; the *lower hemisphere* has been discover'd but a few ages ago; and in ours, the *Morini*, that is, the people of *Picardy*, are called by *Virgil*, the most distant people in the world, *extremi hominum Morini*. Nothing was then known of the *Brittons*, to whom the *English* have succeeded, but their name. No countries were then known in *Germany*, but those that border'd upon, and are south of *the Rhine*; those about the *northern* ocean were almost unknown. Those vast regions of *Asia*, which are now possessed by the *Moscovites*, *Tartars*, and *Chinese*, the ancients knew nothing of. And all *Africa*, except *Egypt* and the countries bordering upon the *Mediterranean sea*, was then undiscovered; and the inhabitants of some other regions were so barbarous, and had so little commerce with the rest, that they had only the name and figure, but neither the understanding, nor the manners of men.

So that, at the time that JESUS CHRIST came into the world, *Jerusalem* was as it were the centre of it, which the reader will see, if he casts his eye upon the second plate. It represents all the then known world, and the people which are not mention'd in it, were rather beasts than men. The books of the ancients furnish us with an hundred proofs of this truth. *Plato* reckons *Hercules's Pillars*, that is, *the streights of Gibraltar*, which separate *Spain* from *Africa*, and the river *Phasis*, which runs into *the Euxine sea*, to be the bounds of the inhabited world. In the time of *Augustus*, it was doubted whether *Africa* was encompassed by the sea. *Strabo* pretends, that there was no going round it. *Polybius* says, that it was not then known whether *Ethiopia* was a continent. The country of *Sheba* was certainly either in *Arabia* or *Ethiopia*, I believe in the former; and yet the *Gospel* speaks of the queen of *Sheba*, as one coming *from the uttermost parts of the earth*^a. The *Romans* in the time of *Pompey* looked on *Arabia* as one of the borders of the earth; and this conquerour, after having subdued *Syria*, was for that reason earnestly desirous of penetrating through *Arabia* to the *Red-sea*, and of carrying his

^a Matt. xii. 42.

conquests to the ocean, which he thought surrounded the whole world. *The Celtæ*, and *Portuguese*, were then thought to be the farthest and most distant people on earth: and the *Hebrews* had likewise the same Idea of the extent of the world. With them, its boundary towards the east, was the *Ophir* of the *Indies*; towards the north, the country of *Magog* situated near mount *Caucasus*, and *Phiras*, which was beyond the *Danube*, from whence *Thrace* had its name, towards the west, *Par-sis*, whether it be the *Tartessus* of *Spain*, or the *Carthage* of *Africa*, and *Phus* which is *Numidia* or *Mauritania*; (to some of which places it was, that the prophet *Jonas* would have fled, in order to have got out of God's sight :) and lastly, the extream parts of the world towards the south, were according to the *Jews* *Sabea*, and *Ethiopia*, (which they thought *the farthest part of the South*, as *Job* speaks ^a;) which is very often taken for *India*.

A C A S T of the eye upon the second plate, is, I say sufficient to see, that *Jerusalem*, was in the centre of the then known world, which was the most advantageous situation that could be, for the promulgation of the Gospel. It was but a day's journey from the *Mediterranean Sea*, which opened an easy way for the apostles into *Europe*, and *Africa* joined to *Judea*. So that it being situated, if I may so speak, upon the extremity of all those three parts, into which the known world was then divided, the apostles found it the less difficult to preach the Gospel *all over it*. It ought likewise to be remembered, that *Jerusalem* was also in the neighbourhood of *Tyre* and *Sidon*, which were the most famous ports then in the world. It is well known that the *Tyrians* were the most skilful pilots, that they planted abundance of colonies, and that they brought letters and sciences into *Greece*: and thereby, says *St. Clemens of Alexandria*, they not only polished the whole world, but likewise prepared it for the reception of the Gospel. Without them, the other nations of the earth had been entirely ignorant of the *Jews*, and had not been so well disposed to receive the doctrine of *Jesus Christ*.

As to names, the country of the *Hebrews* has had several. It was first called *the land of Canaan*, from *Canaan* the son of *Ham*, whose posterity possessed it. It was afterwards called *Palestine*, from the people which

The different names of Palestine.

^a Job ix. 9. *Vulgate.* According to the English translation, it is the chambers of the south.

the *Hebrews* call *Philistines*, and the *Greeks* and *Romans* corruptly *Palestines*, who inhabited the sea-coasts, and were first known to them. And it likewise had the name of *The land of promise*, from the promise God gave *Abraham* of giving it to him; that of *The land of Israel* from the *Israelites* having made themselves masters of it; that of *Judea*, from the tribe of *Judah*, which was the most considerable of the twelve, and the only one that remained after the dispersion: and lastly, the happiness it had, of being sanctified by the presence, actions, miracles, and death of *JESUS CHRIST*, has given it the name of *the holy land*, which it retains to this day.

Its different inhabitants.

AND as it has happened to other countries, with respect to the inhabitants, and their cities, so likewise to this. It has often changed its inhabitants and masters; several of its cities have been ruined, and several of them new-built; and it has been divided in several different manners, in the different revolutions it has undergone: it is therefore necessary to describe it differently, according to the difference of time. For it was differently divided, I. By its ancient inhabitants; II. By *Joshua*; III. By the *Romans*; IV. In the time of *Christ*; and V. By *Herod*.

Rivers and Lakes of Palestine.

But it is not so, as to its rivers and mountains, they are neither of them subject to change. *Jordan* is almost the only river in *The holy land*; the others are rather brooks, or rivulets. This river divides *Judea*; for it has its rise among the mountains of *Libanus*, and after having run through *the sea of Galilee*, comes and loses it self in *the dead sea*, which is the other extremity of the land of *Judah*, towards the south. It took its name from the city of *Dan*, in whose neighbourhood it rises: for *Jordan*, (or *Fourdain*,) is the same thing as if it was said, *The River of Dan*. *The sea of Galilee*, which *Jordan* runs through, is but a lake; but the *Hebrews* give the name of *sea* to any great collection of waters. The same may be observed of *The dead-sea*. It is a great lake, which the *Greeks* call *Asphaltitis*, on account of the bitumen it abounds with: and the *Jews* call it *The dead-sea*, because fish cannot live in it. It was in this place which is now covered by the lake, that the city of *Sodom* and *Gomorrab* stood. After *Jordan* are reckoned, *Jarmach* in the country of the *Gergesenes*, which rises among the mountains of *Gilead*; and *Kirmion* near *Damascus*, otherwise called *Amanach* or *Abana*. To which are added, *Pharphar* which runs down from mount *Hermon*; *Kishon* which was in the tribes of *Issachar* and *Zabulun*; *Arnon*, which comes from

from the mountain of the same name, and runs into the *dead-sea* ; and *Jebok* which falls into *Jordan*.

This country has several mountains ; the most famous of which are, *Libanus* and *Antilibanus*, to the north ; *The mountains of Gilead*, those of the *Moabites*, *Hermion* and *Arnon*, to the east ; *The mountains of the desert* to the south ; and *Carmel*, *The mountains of Ephraim*, and *The mountains of the Philistines*, to the west. And there are likewise some in the middle of *Judea*, as *Tabor*, *Gerizim*, *Ebal*, *Sion*, *Moriakh*, *Hebron*, and what the Gospel calls *The mountains of Judea*. But to return to the divisions before-mentioned.

I. When *Abraham* went into the land of *Canaan*, it was inhabited by eleven sorts of people, who, ^{as} *Moses* tells us, took their names from the eleven sons of *Canaan*. They were these, *Its first Inhabitants.*

The Sidonians, descended from *Sidon* ; they possess'd the cities of *Sidon*, *Tyre*, *Jokneam*, and *Acon*, since called *Ptolemais*.

The Jebusites, from *Jebus* their parent, since called *The Philistines* ; their cities were *Lachish*, *Gath*, *Ekron*, *Askelon*, *Azotus*, *Gerar* and *Debir*.

The Amorites, descended from *Amor* ; who had the cities of *Nabab*, *Heshbon*, *Bozrah*, and *Ramoth-Gilead*.

The Girgashites, from *Girgas* ; they had the cities of *Damascus*, *Maachathi*, *Geshur*, *Zobah*, *Teman*, *Ashteroth*, and *Edrei*.

The Hivites from *Heveh* ; their cities are *Jerusalem*, *Jericho*, *Ai*, *Bethel*, *Gilead*, *Libnah*, *Mackedah* and *Bezer*.

The Arkites descended from *Arak*, who had the cities of *Esebon*, *Midian* and *Petra*.

The Sinites who descended from *Sin*, and were masters of the cities of *Admah*, *Sodom*, *Gomorrhah*, *Zeboim* and *Zoar*.

The Arvadites from *Arad* ; who possess'd the cities of *Arad*, *Jarmuth*, *Hebron*, *Adullam* and *Eglon*.

The Zemarites from *Zemar* ; in their territories were built *Samariah*, *Tappuah*, *Tirzah* and *Tanai*.

The Hamathites from *Hamath*, who had the cities of *Shimron* and *Kedesh*, and *Hazor* and *Hamath*. To which likewise are added the *Perizites*, to whom belonged the cities of *Amalek* and *Bozrah*.

And in speaking of these ancient inhabitants, it is also necessary, that we forget not the giants, who formerly inhabited the land of *Canaan*, and

² Gen. x.

are mentioned in the book of *Genesis* ^a. The *Hebrew* word signifies *cruel men, tyrants*, or men who made others tremble at their enormous bulk; but there is another term in the *Hebrew*, which properly signifies the descendants of *Anak*, who were men of an extraordinary size; and this word is likewise in the *Vulgate* rendered *Giants*.

*Its division
among
the Tribes.*

II. WHEN the *Israelites* made themselves masters of *The land of Canaan*, since from them called *The land of Israel*, the most powerful people who inhabited it, were the *Amorites*, the *Perizzites*, the *Hivites*, the *Canaanites*, the *Hittites*, the *Jebusites*, and the *Girgashites*. It was from them that *Joshua* gained it by conquest, and he divided it into twelve parts, which the twelve tribes drew by lot. The tribe of *Levi* indeed possessed no lands: God assigned the *Levites*, the tenths and first-fruits of the estates of their brethren: tho' nevertheless they had some cities which were dispersed among the other tribes, and were therefore called *Levitical cities*; and some of them were cities of refuge, for those who should have killed any one unawares. But though the tribe of *Levi* did not partake of the division of the land, and this division therefore was only among eleven of the sons of *Jacob*, yet was *the land of Israel* divided into twelve portions. There were I say, twelve tribes notwithstanding, who divided *The land of Canaan* among them, in as much as the children of the two sons of *Joseph*, *Ephraim* and *Manasseh*, made two different tribes. Those of *Reuben*, *Gad*, and a part of that of *Manasseh*, were placed beyond *Jordan*, towards *Arabia* and *Syria*; the rest settled on this side of it; and the reader needs only to cast his eye on the map annexed, to see what part of *The land of Judea* each tribe possessed. As to their cities, they were too many to be all named in so narrow a compass, but it is easy to get larger maps.

NOT that all those people whom I have mentioned, were either exterminated, or entirely subdued, as soon as the *Israelites* came among them; no, this glory was reserved for *David*, who after having overcome all the enemies of the people of God, built the city of *Sion*, therefore called *The city of David*, upon a hill adjoining to the city of *Jerusalem*, of which by this means it became a part. God chose *Jerusalem* to be both the metropolis of the kingdom, and the center of religion. It was in this city

^a Perhaps the book of *Numbers* is here meant, instead of *Genesis*, it being no where said in the latter, that there were *Giants* in the *Land of Canaan*, but that is affirmed Num. xiii. 33.

the temple was built, as will be shewn hereafter, and this first gave it the name of *The holy city*.

THE reader himself may have observed, in the abridgment we have made of the history of the *Hebrews*, the different revolutions the country of the *Israelites* has undergone; how its ancient cities were destroyed, and new ones built, its ancient inhabitants transplanted, and new ones brought in their room, and in short, all those alterations which a change of government usually brings to conquered countries.

THE most considerable of these changes, was that which happened when the ten tribes were driven from it, and carried into captivity by the *Assyrians*. The *Cutheans* who were sent to possess their country, dwelled chiefly in the tribe of *Ephraim*; and the half-tribe of *Manasseh*. The tribe of *Judah* continued in captivity at *Babylon* seventy years: and the *Greeks* afterwards made themselves masters of the empire of the east, and some of them who were kings of *Syria*, reunited the greatest part of the country which the tribes of *Israel* possessed, to their crown; and by this means (the tribe of *Judah* remaining alone, after the others were dispersed,) the names which the different parts of *The land of promise* had received upon the division *Joshua* made of it among the twelve tribes, were changed long before the birth of JESUS CHRIST.

III. THE *Romans* divided this country into *Palestine* and *Phenicia*. The former contained the ancient country of the *Philistines*, the latter all the maritime cities as far as *Libanus*, and made a part of the kingdom of *Syria*. Its division by the Romans.

IV. IN the time of JESUS CHRIST, *The land of Israel* was divided into *Judea*, *Samaria*, *Galilee* and *Idumea*; and there were then several *Galilees*, as we shall see presently. Its division in the time of Christ.

Judea contained a part of the ancient tribe of *Judah*, and those of *Benjamin*, *Dan* and *Simeon*. Its breadth was from *Jordan* to the city of *Joppa*: and its cities were too many to be all mentioned in so small a map, as that which we have given. Judea.

Idumea, which was south of *Judea*, between *Arabia* and *Egypt*; had been conquered by *Hircanus*; and this high-priest commanded the inhabitants either to be circumcised, or to leave their country; upon which they chose to be circumcised, and from that time their country became a part of *Judea*; so that it is not to be wondered at, if *St. Mark* reckons the *Idumeans* among those who came to JESUS CHRIST^a. The name

^a Mark iii. 8.

of *Idumea*, was at first given only to the country which was possessed by *Esau*, who in *Hebrew* is called *Edom*, that is, *red*; which the *Greeks* express by *ἐρυθρός*. His first descendants were at first called *Edomites*, and afterwards *Idumeans*. We know of no king of *Idumea* but *Esau*, whom the *Greeks* as we have observed, call *ἐρυθρός*, that is to say, *red*; and from hence *The Red-sea*, or *Erythrea* has its name; and not from any particular colour, either in its water, or its sand.

Samaria. *Samaria* was at first only the name of a city, but it became afterwards that of a province. It contained the tribe of *Ephraim*, and the half-tribe of *Manasseh*, which was on this side *Jordan*; so that it was to the north of *Judea*, and between *The great sea*, *Galilee*, and *Jordan*; and there was therefore no going from *Galilee* to *Jerusalem*, without passing through this province^a. *Sichem*, called by the *Hebrews* *Sichar*, was its capital, and was situated between the mountains *Gerizim* and *Ebal*. The name of *Sichar* was a term of reproach, which the *Jews* gave this city in allusion to that passage of *Isaiah*,^b *Wo to the drunkards of Ephraim*. For the *Hebrew* word the prophet here makes use of, comes from *Sachar*, which signifies *to get drunk*, and *St. John* therefore calls this city by the name the *Jews* used to do; near it was *Jacob's well*.

Galilee. *Josephus* distinguishes between two *Galilees*, the upper and the lower. They both join to *Syria* and *Phenicia*, to the west; *Samaria* and *Scythopolis* as far as *Jordan*, to the South; the towns of *Hippus* and *Gadara*, and the territory of *Gaulonitis*, to the east; and *Tyre* and its territory to the north; so that *Galilee* contained the tribes of *Issachar*, *Zabulun*, *Asher* and *Naphthali*, except *Paneadis*, which took its name from the city of *Paneas*, formerly *Dan*, and since called *Cesarea-Philippi*, situated at the foot of mount *Libanus*; all this latter territory is out of *Galilee*. This province had the happiness to receive the light of the Gospel the first of any; it contained a great number of very populous cities; *Josephus* from whom we have taken this account, reckons up to the number of two hundred and four cities or villages. The least of which had above fifteen thousand inhabitants.

Several little Provinces. The country that the tribes of *Reuben* and *Gad* possessed beyond *Jordan*, was called *Perea*, which signifies *a distant province*, because it was

^a John iv. 4. ^b Isa. xxviii. 1.

beyond *Jordan*. Its length, according to *Josephus*,^a was from the city of *Macheron*, to that of *Pella*; and its breadth from *Philadelphia*, a country of the ancient *Moabites*, to *Jordan*. *Pella* was to the north of it; *Jordan* to the west; the country of the *Moabites* to the south; and *Arabia* to the east. The country which extends towards *Libanus* northwards, and towards the mountains of *Hermon* eastwards near *Damascus*, was the portion of the half-tribe of *Manasseh*. But afterwards it comprehended *Gaulonitis*, so called from the city of *Gaulon*, (which *Josephus* makes to have been two cities, the upper and the lower^b;) *Batanea*, which was formerly the kingdom of *Baschan*; and *Trachonitis*, which took its name from the craggy mountains with which it abounded; *Strabo* says it touched upon *Celosyria*. To the north lay *Auranitis*, which took its name from the city of *Auran*, which was situated between *Cesarea* and *Damascus*. And near it was *Iturea*, which joined to *Celosyria*, beyond mount *Libanus*. *Pliny* places *Iturea* in *Celosyria* it self; and *Adricomius* says, *Iturea* begins at *Jordan*, and extends all along *Libanus*, as far as to the mountains of *Tyre* and *Sidon* towards the west. So that they must be mistaken, who place *Iturea* in *Perea*: they found their opinion indeed upon what the Scripture tells us of the *Itureans* having assisted the tribes of *Reuben* and *Gad*: but it does not from thence follow, that *Iturea* was in the middle of those tribes, or even in their neighbourhood. *Perea* was subject to *Herod the Tetrarch*, and the Gospel tells us, that *Iturea* was a part of *Philip's* tetrarchy.^c

BUT besides these, there was yet another canton in *Judea*, which was called *Decapolis*, because it contained ten cities, whose inhabitants lived after the *Grecian* manner, and *Josephus* therefore calls them *Grecian cities*. *Pliny* reckons among the cities of *Decapolis*, *Damascus*, *Opoton*, *Philadelphia*, *Raphana*, *Scythopolis*, *Gadara* and *Hippus*; and *Josephus* tells us,^d that *Cesar* separated *Gaza*, *Gadara* and *Hippus*, from the kingdom of *Judea*, and joined them to *Syria*. But those Geographers who place *Capernaum*, *Corazin*, *Bethsaida*, and *Cesarea-Philippi* in *Decapolis* are certainly mistaken; though it be true, that some of those ten cities were round about *The sea of Tiberias* and *Jordan*; and that *Josephus* therefore says, that *Galilee* was encompassed with strangers. Agreca-

^a *Wars of the Jews*. B. 3. c. 4. ^b *Ibid.* b. 4. c. 1. ^c *Luke* iii. 1. ^d *Antiquit.* b. 17. c. 13. and *Wars of the Jews*. b. 2. c. 9.

bly to which he says in another place, that the *Gentiles* killed a great number of the *Jews* in the cities of *Scythopolis*, *Gadara*, and *Hippus*; and it is probably cities of this kind that the Gospel means, by the name of *Galilee of the Gentiles*.

Gadara, the metropolis of *Perea*, according to *Strabo*, gave the name of *Gadarenes* to its territory, in like manner as that of *Gergesene* came from the city of *Gergesa*. These two little countries were in the neighbourhood of each other; and it ought not therefore to be wondered at, that in the relation of the same miracle, *St. Mark* and *St. Luke*^a should say, that *JESUS CHRIST* did it in the country of the *Gadarenes*, and *St. Matthew*^b in that of the *Gergesenes*: nor is it any thing more strange, that these people should keep swine, since they were *Gentiles*. And we find likewise in the same relation of the *Evangelists*, a proof that *Gadara* and *Gergesa* were parts of *Decapolis*. For *St. Mark*^c says, that the possessed, who was delivered from the unclean spirits, whom *JESUS CHRIST* permitted to go into the herd of swine, published the miracles which *JESUS CHRIST* had wrought in his favour, in *Decapolis*, whereas *St. Matthew* and *St. Luke*^d only say, that he published them *throughout the whole city*, that is, either in *Gadara* or *Gergesa*.

Lake of
Genesareth.

THESE two cities were in the neighbourhood of a lake which was called *Genesareth*, from the city of *Chinnereth*. This lake the book of *Joshua*^e places it in the tribe of *Naphtali*; and in *Numbers*^f it is called *The sea of Chinnereth*; for both this passage, and that in *Joshua*, are to be understood of this lake. Afterwards the name of *Genesareth* was given both to the lake, and the country round about it; which, as *Josephus* testifies^g, was watered by a spring called *Capernaum*; whence without doubt the city so called, had its name. *The sea of Genesareth*, as the *Hebrews* speak, was likewise called *The sea of Tiberias*, from the city of that name which stood near it. Some have thought that the city of *Tiberias* was the ancient *Chinnereth*, but it is a mistake. *Josephus* expressly says, that *Herod* built it in a place where there was no city before. *Herod the tetrarch*, says he, to testify his gratitude to *Tiberius*, who honoured him with his friendship, chose out an agreeable place upon

^a Mar. v. 2. Luke viii. 26. ^b Mat. viii. 28. ^c Mar. v. 20. ^d Mat. viii. 33. Luke viii. 39. ^e Jos. xii. 3. ^f Num. xxxiv. 11. ^g *Wars of the Jews*, b. 9. ch. 35.

the borders of the lake called Gennesareth, and there he built a city which he called Tiberias.

Cælosyria is without the borders of *Judea*, but joins to them; one part of it is called *Abilene*, from the city *Abila*, its capital: which I observe, because this little province was a part of *Herod the Great's* kingdom, and *St. Luke*^a speaking of the princes who governed at the time that *St. John* began to preach, mentions it. This King, under whom *JESUS CHRIST* was born, possessed *Idumea*, *Judea*, *Samaria*, *Perea*, *Galilee*, *Paneadis*, *Gaulonitis*, *Batanea*, *Trachonitis*, *Auranitis* and *Abilene*.

V. When he died he divided all his dominions among his three sons, *Archelaus*, *Herod-Antipas*, and *Philip*. He gave *Archelaus* the kingdom which contained *Idumea*, *Judea* and *Samaria*. He gave *Herod*, *Galilee* and *Perea*, under the name of a *Tetrarchy*; which was a dignity that held the fourth place in the *Roman* empire, after Emperors, Proconsuls and Kings. And *Philip* had *Gaulonitis*, *Trachonitis*, *Batanea* and *Paneadis*, with the same title. This is *Josephus's* account of it; but *St. Luke* makes *Iturea* a part of *Philip's* tetrarchy. Perhaps *Josephus* confounds *Iturea* and *Auranitis*, under the general name of *Paneadis*. *Herod* likewise gave *Salome* his sister, the cities of *Jamnia*, *Azotus*, and *Phazealis*.

As soon as *Herod* was dead, *Archelaus* was proclaimed king: and the fear of the new King's being of the same opinion, with relation to the child *JESUS*, as his father had been, made *Joseph* and *Mary* retire to *Nazareth*, upon their return from *Egypt*. In the mean time *Augustus* would not suffer *Archelaus* to retain the title of *King*; he gave him that of *Ethnarc*, which signifies, a prince of the nation; but this expected, he confirmed all the dispositions *Herod* had made. But *Archelaus* did not long enjoy his principality, in his tenth year he was banished to *Vienne*; and *Judea* with all that he possessed, was reunited to the empire, and made a part of the government of *Syria*; but this reunion did not hinder the *Jews* from continuing yet to have a sort of governour in *Judea*, under the title of a *Priest* or *Procurator Cæsaris*. *Pontius Pilate* had this office, when *John the Baptist* began to preach. *Herod's* two other sons preserved their principalities.

^a Luke iii. 1.

THUS much for our view of *The holy land*, which is sufficient to give a clear idea of it ; and as for the cities which I have not mentioned, they may be seen in the map. I have changed the situation of some of them, for reasons which I have given in my *Commentary upon the harmony of the Gospel*.

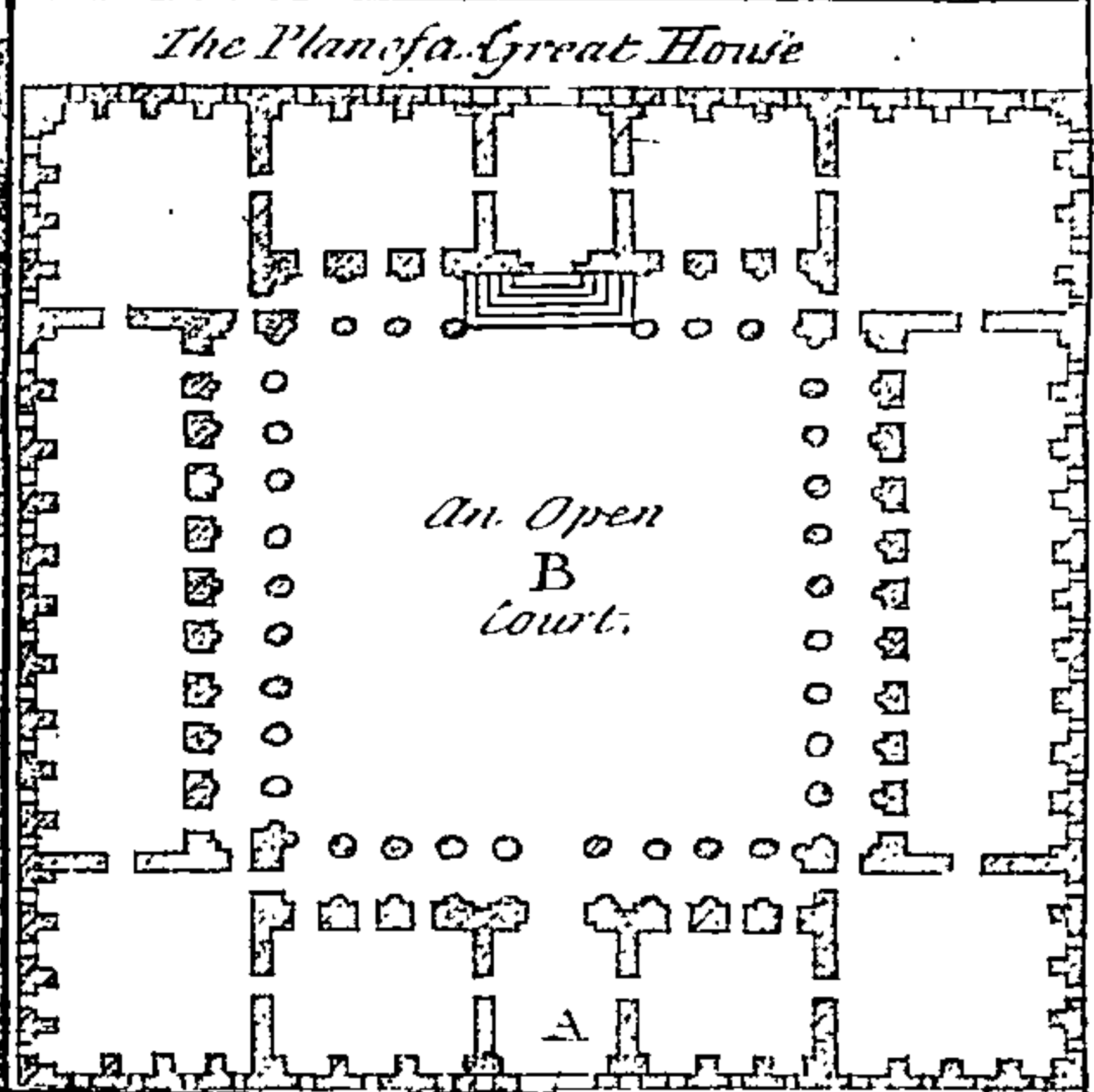
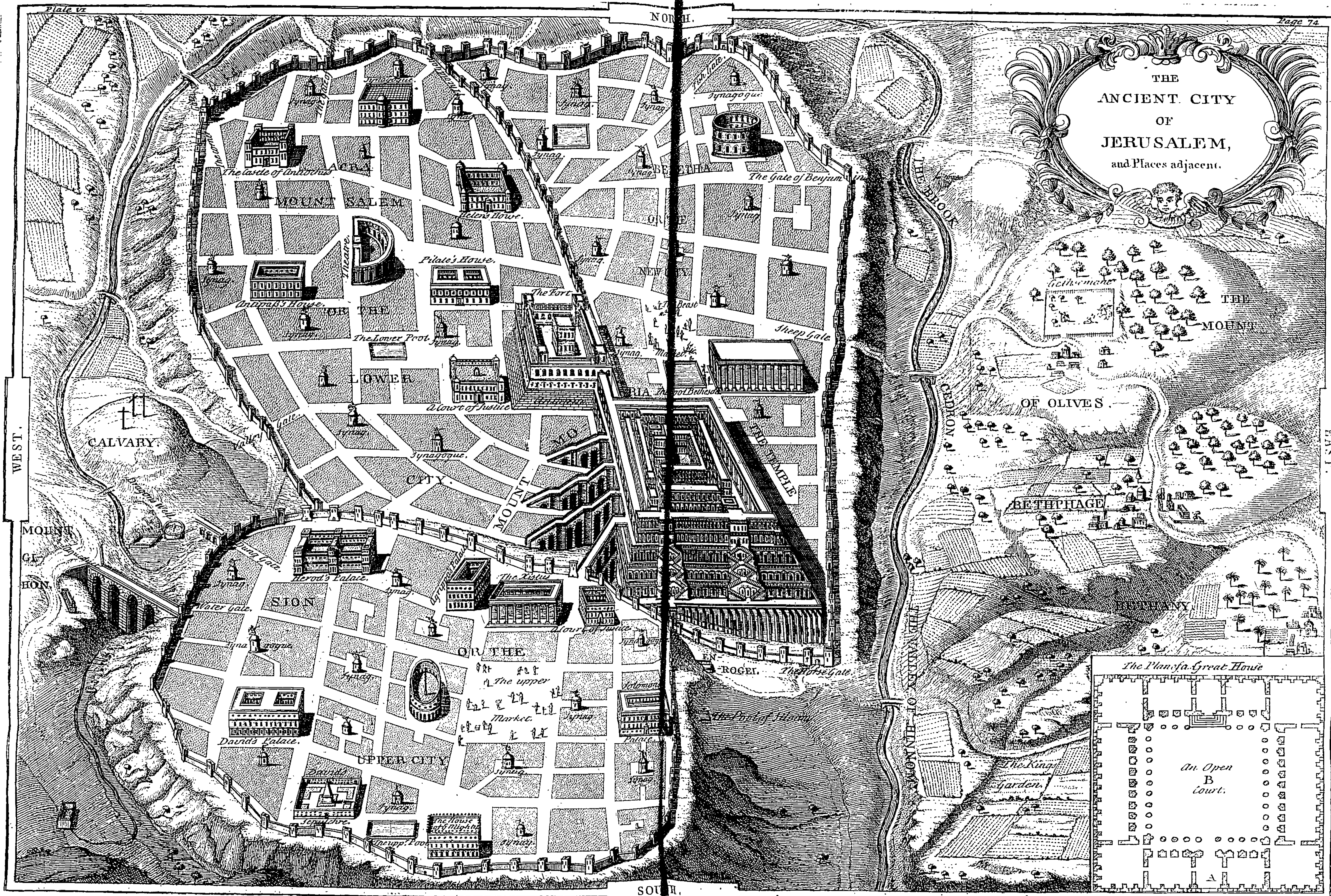
Plate 6.
Description
of Je-
rusalem.

WE come now to the sixth Plate, which represents the city of *Jerusalem* ; whose situation and principal parts must be known, if we would understand the Scriptures. It contained within its circumference four mountains, *Sion*, *Acra*, *Moriah* and *Bezetha* ; Mount *Sion* was to the south, and was called *The upper city*, or *The city of David*. *Acra* was to the west, and there stood *Salem*, which was called *The lower city*, Mount *Moriah* was famous for the sacrifice which *Abraham* ^a would there have offered up to God, of his son *Isaac*, and for the appearance of the destroying Angel, who there shewed himself to *David* ^b, when the plague was laying the kingdom waste ; which obliged that prince to offer sacrifices there, to appease the wrath of God. For which reasons *Solomon* chose this place to build a magnificent temple upon it, by the express command of that God, who would come and take up his abode in it.

[*Acra*, or *The lower city*, and *Moriah*, were divided from *Sion* or *The upper city*, by a valley which ran from west to east between them, and is called by *Josephus* (*De Bello lib. 6. c. 6.*) ἡ τῶν τυροποιῶν, *The cheese-makers valley*, that is, the valley which was inhabited by those who made cheese. Which valley was guarded on both sides with banks and buttresses, which were works of immense labour, and infinite expence. And these works are, I conceive, what the Scripture calls *Millo*. 1 Kings ix. 15. it is said, that *Solomon*, among his other great works, *built Millo* ; and 2 Chron. xxxii. 5. it is said, that *Hezekiah*, among the other great things he did, *repaired Millo in the city of David*, by which I understand the banks and works which were made about this valley, in order to support the sides of it. The Hebrew word מלוא signifies *fullness*, and is rendered by the LXX. ἀνάλημμα, which *Suidas* explains by the word στήριγμα, that is, a *strengthening* or *fortification*. And the *Chaldee Paraphrast* interprets the word מלוא by מליתא which signifies a *bank*, *wall* or *buttress*. These works were, as has

^a Gen. xxii.

^b 2 Sam. xxiv.



been observed, vastly expensive, and therefore it is said to be one reason, why the *Israelites* revolted to *Jeroboam* from *Rehoboam*, that *his father had built Millo*, 1 *Kings* xi. 26, 27 ; that is, that his father *Solomon* had laid very great and heavy taxes upon the people, in order to enable him to defray the expences of his great works, and of this of *Millo* among the rest. Nor can it be justly inferred from what is said, 2 *Sam.* v. 9. (*David built round about, (viz. the city of Sion) from Millo, and inwards*) that therefore *Millo* could not be the work of *Solomon*. For the author of this book, who wrote after *David's* death, might call this ancient valley, or the place adjoining to it, by the new name it had acquired since *David's* death, from the works his son *Solomon* had since built in it. ^a]

Bezetha was added to the city, upon the increase of its inhabitants, and was therefore called *The new city*. The word *Bezetha* in *Hebrew* signifies, *The herd-quarter*, or that part where the cattle was; which name it received from the beast-market which was kept in it : and the pool *Bethesda* which *St. John* ^b mentions, was so called, either from the market, or the gate through which the cattle past ^c, as appears from the etymology of the word, to all who understand the *Greek* tongue.

BELOW mount *Moriah*, towards the east, was a deep valley, through which ran the brook *Cedron*, which divided the city from *The mount of Olives*. Upon the top of this little mountain was *Bethany*, fifteen furlongs from *Jerusalem*. This village took its name from *the Palm-dates*, which were in great plenty there ; it was here that *JESUS CHRIST* often lodged at the house of *Martha* and *Mary*. *Bethphage* another village, was nearer to the city ; its name in the *Hebrew*, imports the abundance of *figs* that were gathered here. And yet nearer to the city, on the same side, was *The garden of Gethsemane*, to which *JESUS CHRIST* sometimes resorted.

To the west of the city, there was another mountain called *Gikon*, and an eminence which *Jeremiah* calls *Goatha*, ^d and the *Evangelists* *Golgotha*, that is to say, *Calvary*. These two hills were divided from

^a De Tab. lib. 4. c. 3. §. 4, 5. and lib. 5. c. 4. §. 2. ^b Ch. v. 2. ^c It was called προβαταριον κολυμηθσα, or the Sheep-pool, for this reason; but it was called בית חסדא Beth-Esda, or the house of Mercy, because the sick were healed in it, De Tab. lib. 4. c. 7. §. 5. ^d Jer. xxxi. 39.

the city by a deep valley, called *The valley of Carcases*. It is pretended that *Calvary* was so called, from the Sculls of those who were executed upon it. But some of the fathers believed that it was from *Adam's* head, which according to them had been buried there. The *Syriac* word *Golgotha*, is most like the *Hebrew*, *Golgol*, or *Gilgal*, which is the name of a place near *Jordan*, where God obliged *Joshua*^a to circumcise the *Israelites*, after their coming out of the desert. This place was so called, because by this circumcision, the *reproach* was taken away from the *Israelites*. And this might be said with much greater reason of mount *Calvary*. From mount *Gihon* there came several springs : and *Josephus* places on this side of the city, the fountain of *Siloam*, which was evidently one of them. These springs were without doubt conveyed into the city, and distributed into several pools, one of which is called in the Gospel, *The pool of Siloam*, which is that to which *JESUS CHRIST* sent the man who was born blind, to wash his eyes in it^b.

BETWEEN the south and east sides of the city, there was a valley called *Gehennon* or *Gehinnon*, that is, *The valley of Hennon* or *Hinnon*^c. It is famous for the cruel sacrifices which were there offered up to the idol *Moloch*, in which they burnt children alive. The barbarity of which punishment is the reason why the Gospel calls hell *Gehenna*^d.

A particular custom in Jerusalem.

THERE is a tradition among the *Jews*, that no houses were ever let to hire in *Jerusalem*. As the people came thither from all parts, three times in a year, in order to celebrate the festivals appointed by the law, the houses were open to strangers. They chose for themselves of such as they found empty according to their liking, and the inhabitants took care to furnish them with beds^e. For which reason, though it stood in both the tribes of *Judah* and *Benjamin*, yet it belonged to no particular tribe. It was a city common to all.

IN order to accommodate my self to the common descriptions of *Jerusalem*, I have set down several famous places in the map annexed, whose true situation is not known. As for instance, the castle *Antonia*. This was at first only a fort, which the *Asmoneans* built to guard the temple :

^a Josh. v. 9. ^b Jo. ix. ^c Josh. xv. 8. ^d Matt. v. 22. ^e This seems to explain our Saviour's sending to a man, to prepare for his eating the Passover, who by the relation appears to have been a stranger to him, Mark xiv. 12.

Herod

Herod enlarged it, and very much embellished it, and gave it the name of *Anthony*, to whom he was indebted for the kingdom. I need not here reckon up all the principal places and buildings of *Jerusalem*, they may be seen in the map.

BUT it must be observed, that the authors of the sacred books speak of the parts of the world, and their climates, according as they stand with relation to *Jerusalem*, and *The Holy Land*: they were *Jews*, and they wrote for the *Jews*. So that when *Daniel* foretells, that *The kings of the south* shall fight with *the kings of the north*^a; he means by *The south* *Egypt*, and by *The north* *Syria*; intending to point out thereby the wars between *the Ptolemies*, and *the Antiochus's*. And for the same reason, the *Chaldeans* and *Assyrians* are called *northern people*^b; and *The sea*, that is, the *Mediterranean*, signifies the *west*: though it does likewise sometimes signify *the south*, because it lay both *west* and *south* of *Palestine*. *From the east and from the west*, says *David*, *from the north, and from the sea*^c. The north was likewise sometimes signified by the left-hand, and the south by the right; because this is their situation with respect to a man, whose face is turned towards the east.

AND it must likewise be here observed, that all the roofs of the houses were flat, and that they walked upon them. Whence it is that *JESUS CHRIST* says in the Gospel, that his doctrine *must be proclaimed upon the house-tops*^d, in order to shew that it must be preached every where. And the stairs by which they went up, were often without doors, so that they could come down without going into the house, which explains that passage of *St. Matthew*^e, where he says, *Let him which is on the house-top, not come down to take any thing out of his house*: that is to say, let him flee without staying so much as to go in a-door.

I HAVE in the corner of this sixth Plate, given a plan of the houses of persons of quality, which resemble in some measure our modern cloysters.

A. THE porch and entrance.

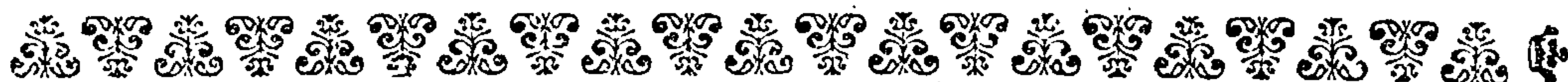
B. AN open space or court surrounded with pillars.

BY which it is easy to understand the history of *St. Peter's* denial of his master. This Apostle following *JESUS CHRIST* into *Caiaphas's*

^a Ch. xi. ^b Joel ii 20. ^c Pf. cvii. 3. *Vulgate.* ^d Luke xii. 3. ^e Matt. xxiv. 17.

house, enters into the first porch, and from thence into the court, where there was a fire lighted. But one of the soldiers who was warming himself having known him, he returns into the porch, where JESUS CHRIST was standing in judgment before the Priests. And here a maid-servant knowing him again, he was both within the sight and hearing of JESUS CHRIST, when he again denied, that he was his Disciple.

THE reader will, I doubt not, readily forgive my having been so long in this description of *Jerusalem*. this city was so famous, and so many great things were done in it, that it well deserves our knowledge.



C H A P. IV.

Of holy Places : of the Tabernacle, Temple, and Synagogues.

THE whole world being the workmanship of God, there is indeed no place where men may not shew the respect they have for his supream Majesty. Which is the reason why God, before he chose to himself a peculiar people, had no particular place set apart for his worship; but in the mean time, such places only were ordinarily chosen as were either distinguished by their eminence, or the woods that adorned them. So that it was either on the hills, or the woods, that sacrifices were usually offered up. And there have been some occasions, on which it has pleased God to approve of this choice that men made, as appears in the history of *Gideon*^a. But after the building of the Temple, it was no longer lawful to offer sacrifices any where but there^b; and pious kings are commended in Scripture, for having pulled down *The high places*^c, that is, for having destroyed the altars that were built upon the hills.

What places were first set apart for offering Sacrifices to God.

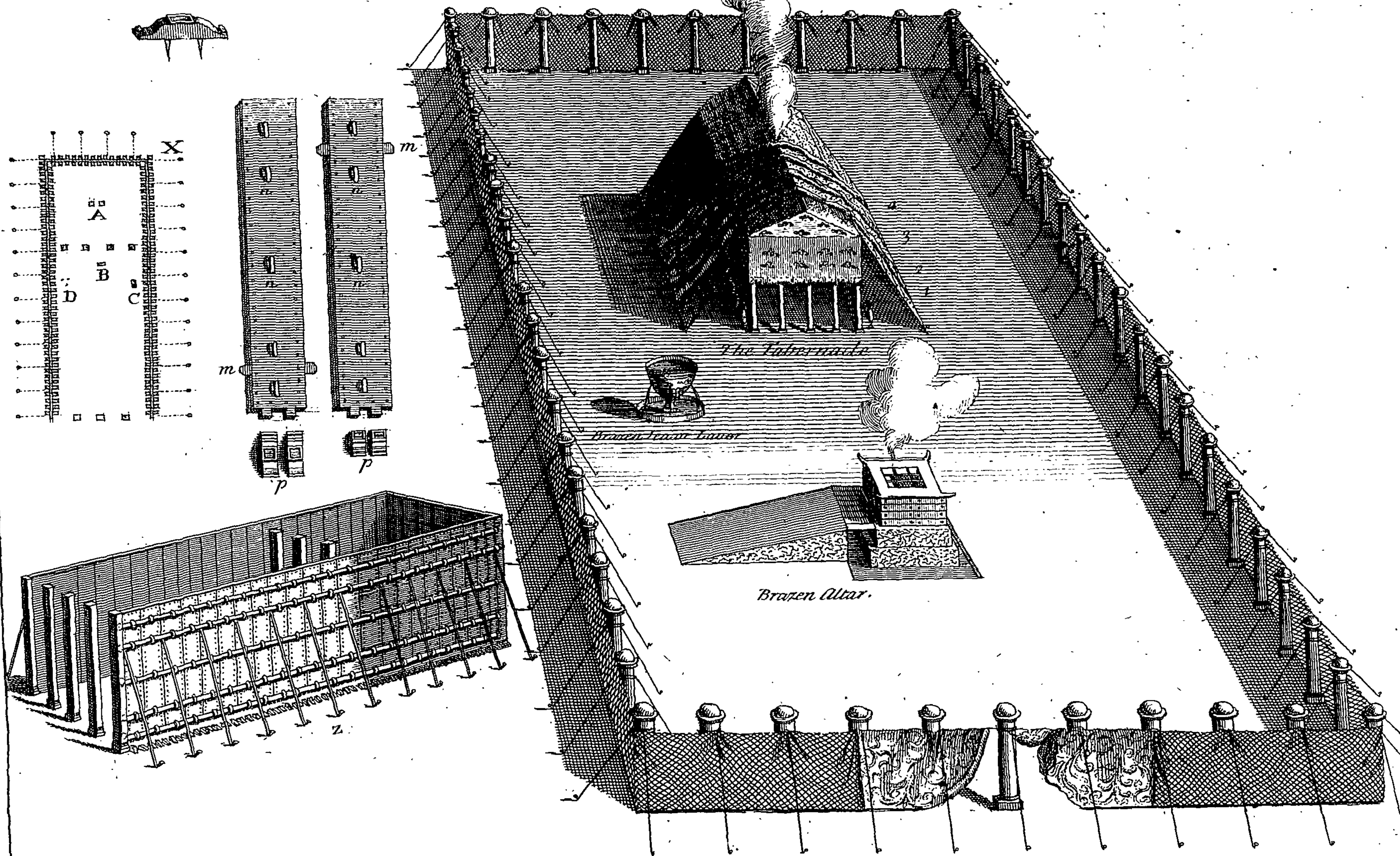
Why the Jews were not permitted to offer sacrifices any where but in the Temple.

FOR which prohibition of God to the *Jews*, that they should not offer sacrifice any where but in the Temple, two reasons are given. One is, that the *Jews* might be thereby the more strictly united to one another, by this obligation of offering their sacrifices all in the same place; religion by

^a Jud. vi. 23.

^b Deut. xii. 13, 14.

^c Kings xviii. 4, 5, 8.



this means re-establishing that union which sin had broken, and which was to be one day perfectly restored by that charity, which should make all christians of one heart, and of one soul. And the other is, that as God knew that all this *apparatus* for sacrificing should be one day abolished as superfluous, it pleased him admirably to facilitate that abolition, by confining it to one place only. For the Temple being once destroyed, the sacrifices which could be offered up no where else, must necessarily cease.

As the Temple and Tabernacle are the only two places, in which God commanded his people to offer sacrifices to him, [and as the Synagogues were the Holy Places, which succeeded them among the *Jews*] it is very proper that we should know them, before we engage in reading the sacred books: [And we shall therefore here treat of them in their Order. *First*, Of the *Tabernacle*: *Secondly*, Of the *Temple*; and *Thirdly*, Of the *Synagogues*.]

First, God would have the *Israelites* immediately perform the ceremonies which he had established; and therefore, till such time as he should give them a settled habitation, and should choose a place where he would have a fixed Temple built, *Moses* by the commandment of God, prepares the Tabernacle; which was a sort of portable temple, but nevertheless so disposed, that sacrifices might be very conveniently offered up in it. It was a tent consisting of boards, skins, and curtains^a, which were set up and pulled down in their different marches; and which could by that means be very easily removed from place to place.

A Description of the Tabernacle.

BUT how exact a description soever I might give of the Tabernacle, it would be difficult to form an idea of it, without having seen its figure; and I have therefore given a plate of it. One side of which represents it as erected and covered with its curtains and skins; the other, as taken to pieces. You have in the latter the plan of it, the boards taken apart, the pillars, and the bases. It was an open space of an hundred cubits long, and fifty broad, surrounded on all sides by pillars fixed at equal distances, whose spaces were filled up by curtains fixed to the pillars; some of which curtains, namely, those at the entrance, were much richer than the rest^b. Of which great space, the people were permitted only to enter

Plate 7.

^a Exod. xxvi. ^b Exod. xxvii. 9--19,

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Plate 7.

^a Exod. xxvi. ^b Exod. xxvii. 9--19.

into that part, which was next to the entrance; and not there, but at such times as they offered sacrifice, that they might lay their hands on the heads of their victims^a: The Priests only could go into the other parts of it^b.

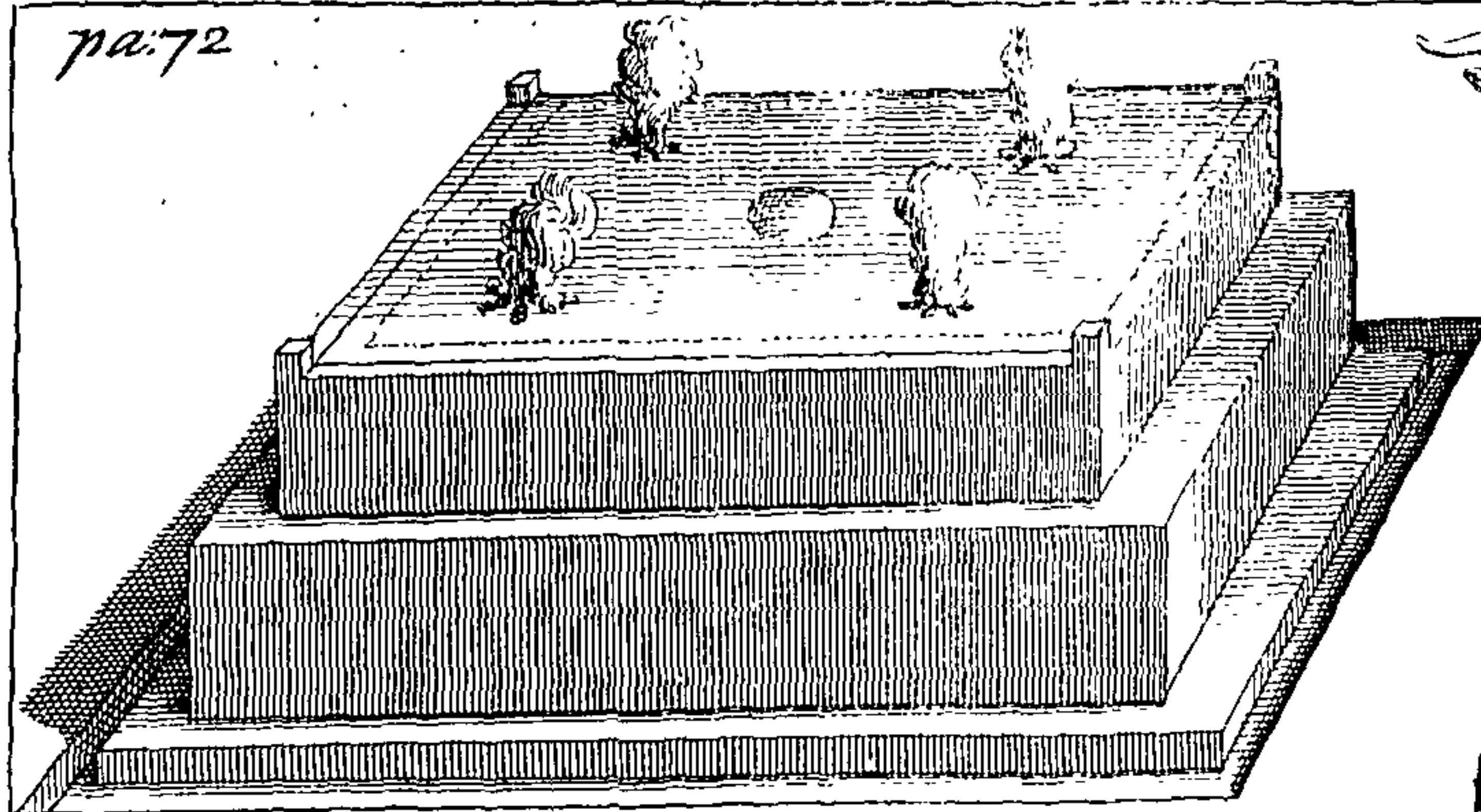
Brazen-
altar.
Plate 8.

A LITTLE within the entrance was the *Brazen-altar*, which was placed upon a basis of raised stone-work. The passage up to it, was at the side of it, and inclining, that it might contain the fuel which was made use of in offering the burnt-offerings^c. And a little farther on the south side was a vessel of brass, which on the account of its extraordinary size, was called *the Brazen-sea*. In this the priests washed their hands and feet, whenever they were to offer sacrifice, or go into the Temple^d.

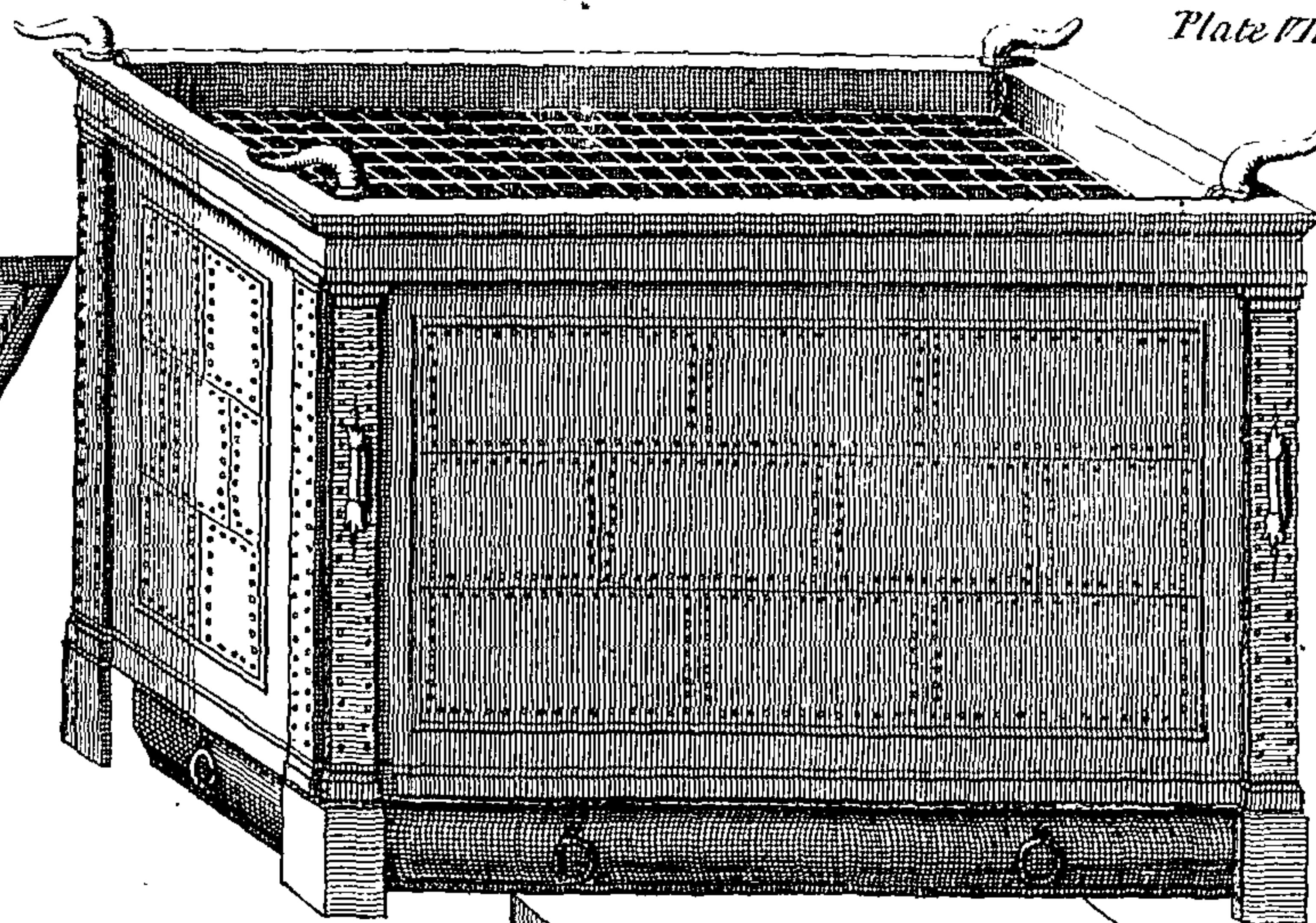
Brazen-
sea.
Plate 9.

THE Tabernacle had four coverings, which are all represented [in Plate 7.] as turned back, and are distinguished by the figures, 1, 2, 3, 4. The two under ones were fine and thin; the two others were made of skins so dressed, as to resist the rain. It was thirty cubits long, and ten broad; and was divided into two parts. The inner-part was but ten cubits long, and was called *The Holy of Holies*; the other was twenty, and was called simply, *The Holy*^e. These two parts were divided from one another only by a vail; and there was another vail of the same sort at the entrance^f. Z Represents the Tabernacle, as set up upon its pillars, and surrounded by its boards; *mm* are its boards taken asunder with their tenons^g; *nn* the rings through which the levers pass, and by that means bound the whole work close together^h. *pp* Are the bases into which the boards are fixed, and by which they are supportedⁱ. *P* Shews one of those bases by it self; and *X* is the plan of the Tabernacle where you see the manner how the bases, pillars,

^a Lev. i. 4, 15. ^b Numb. v. 7. ^c Exod. xxvii. 1. 8. *It was the horns of this Altar, that Adonijah and Joab took hold of, (1 Kings i. 50, and 2. 28.) for the Temple of Solomon was not yet built; and this altar being but three cubits high, the horns of it were within their reach, which those of Solomon's Altar of burnt-offerings, or brazen-altar were not. (De Tab. l. 6. c. 3. § 5.) The form of this altar according to Calmet is here given, Plate viii. (see the word Holocauste in Calmet's Dictionnaire Critique, &c. de la Bible.) Our author seems plainly to confound the brazen-altar of Moses, with that of Solomon; for there was neither any stone-work, nor any inclining way to the former, though there were both to the latter, as is hereafter described, and here engraven, both according to Lamy and the Jews.* ^d In this place in the Tabernacle stood the Brazen-laver described, Exod. xxx. 17. and not Solomon's brazen-sea, which seems to be here confounded with it. And I have therefore given a draught of that laver according to Calmet (Dictionnaire, &c. de la Bible,) and with it two draughts of Solomon's brazen-sea, one according to Lamy, the other according to the Jews. Plate 9. ^e Called Heb. ix. 2. *The first Tabernacle.* ^f Exod. xxvi. 31.--37. ^g Exod. xv. 17. ^h Ibid. xxvi.-29. ⁱ Ibid. xix.-21.

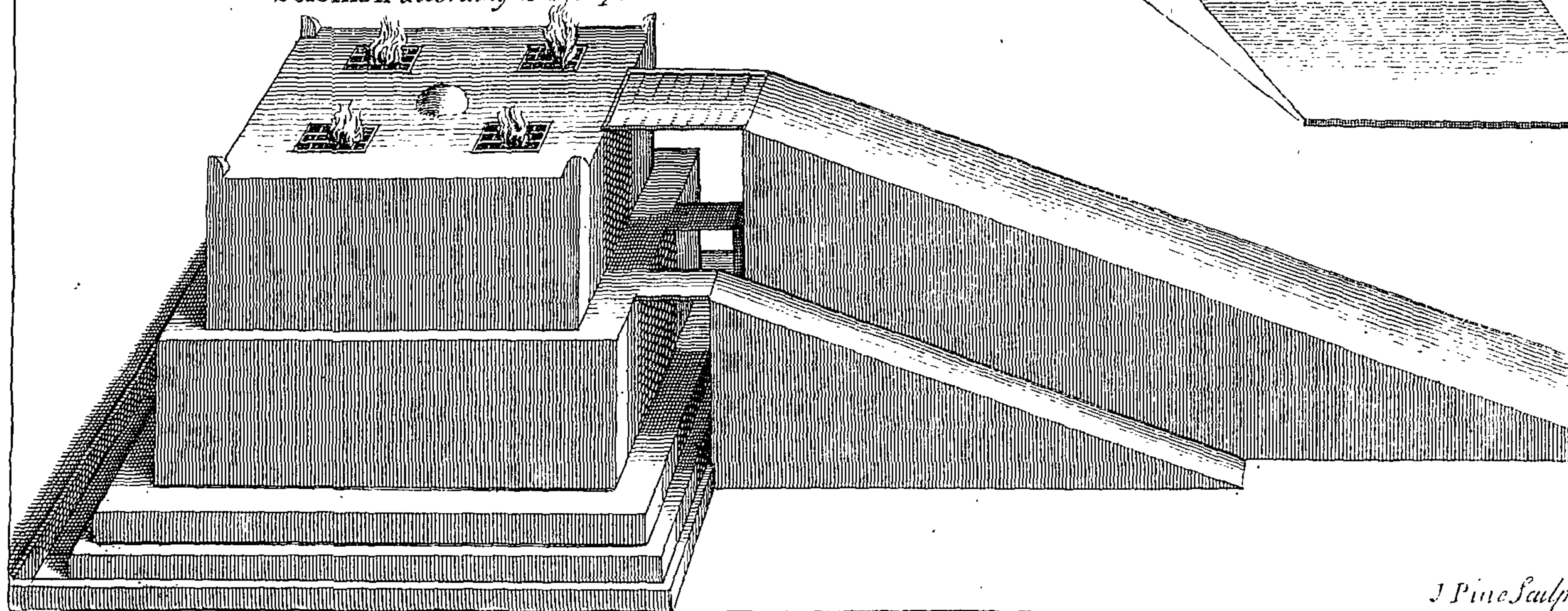


*The Brazen Altar of Solomon
according to the Jews.*



*The Brazen Altar of Moses
according to Calmet.*

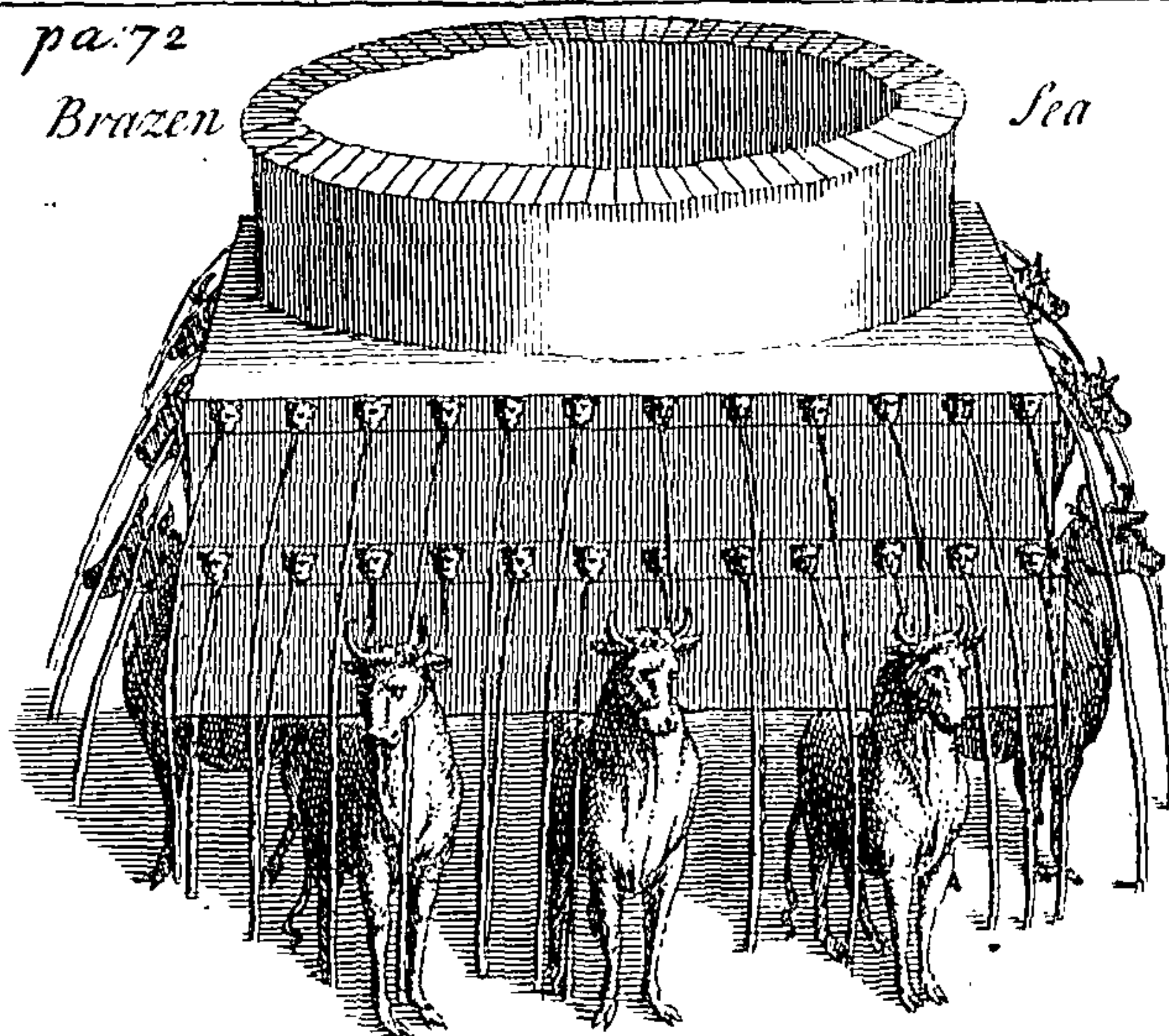
*The Brazen Altar of
Solomon according to Lamy.*



J Pine Sculp.

pa:72

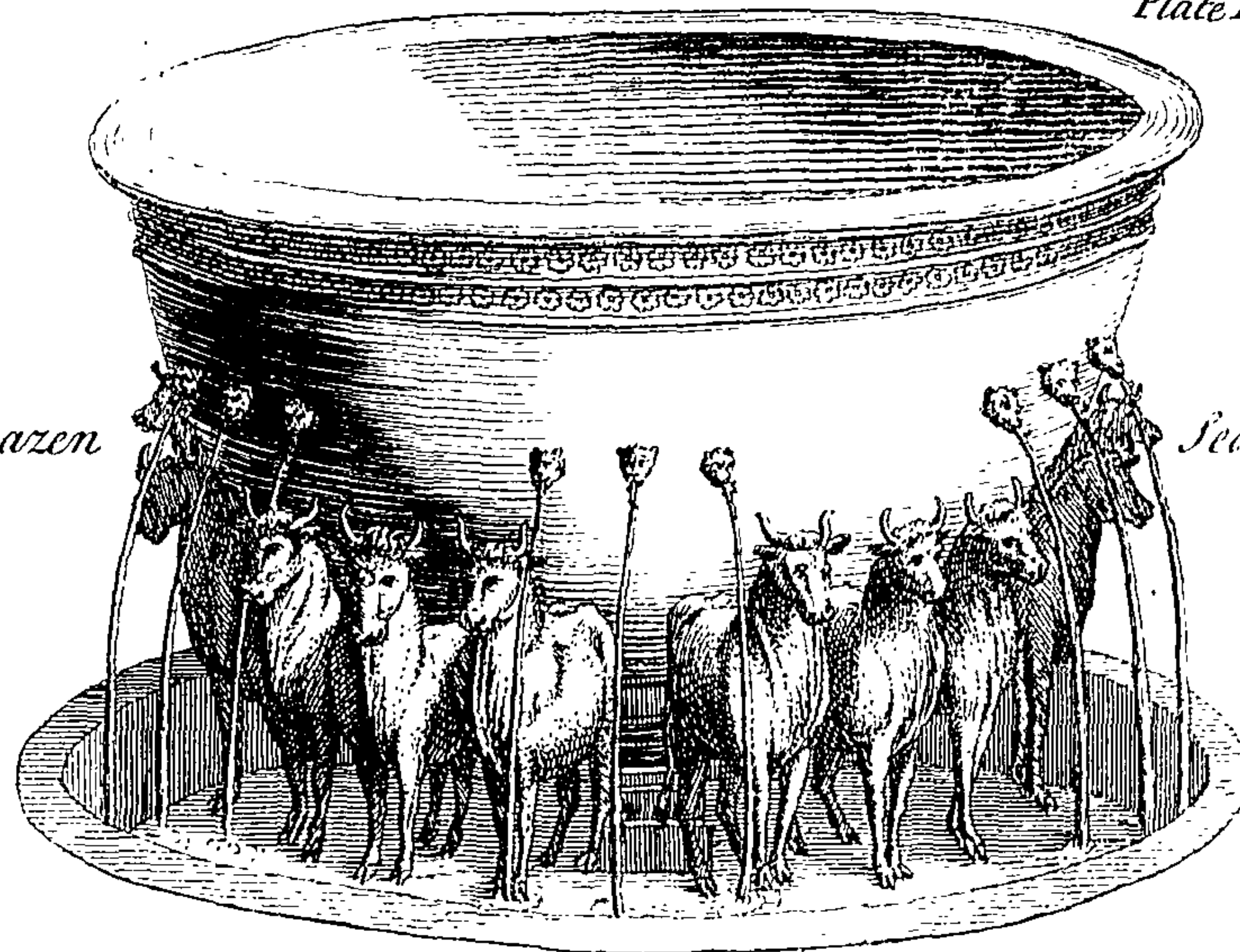
Plate IX.



Brazen

Sea

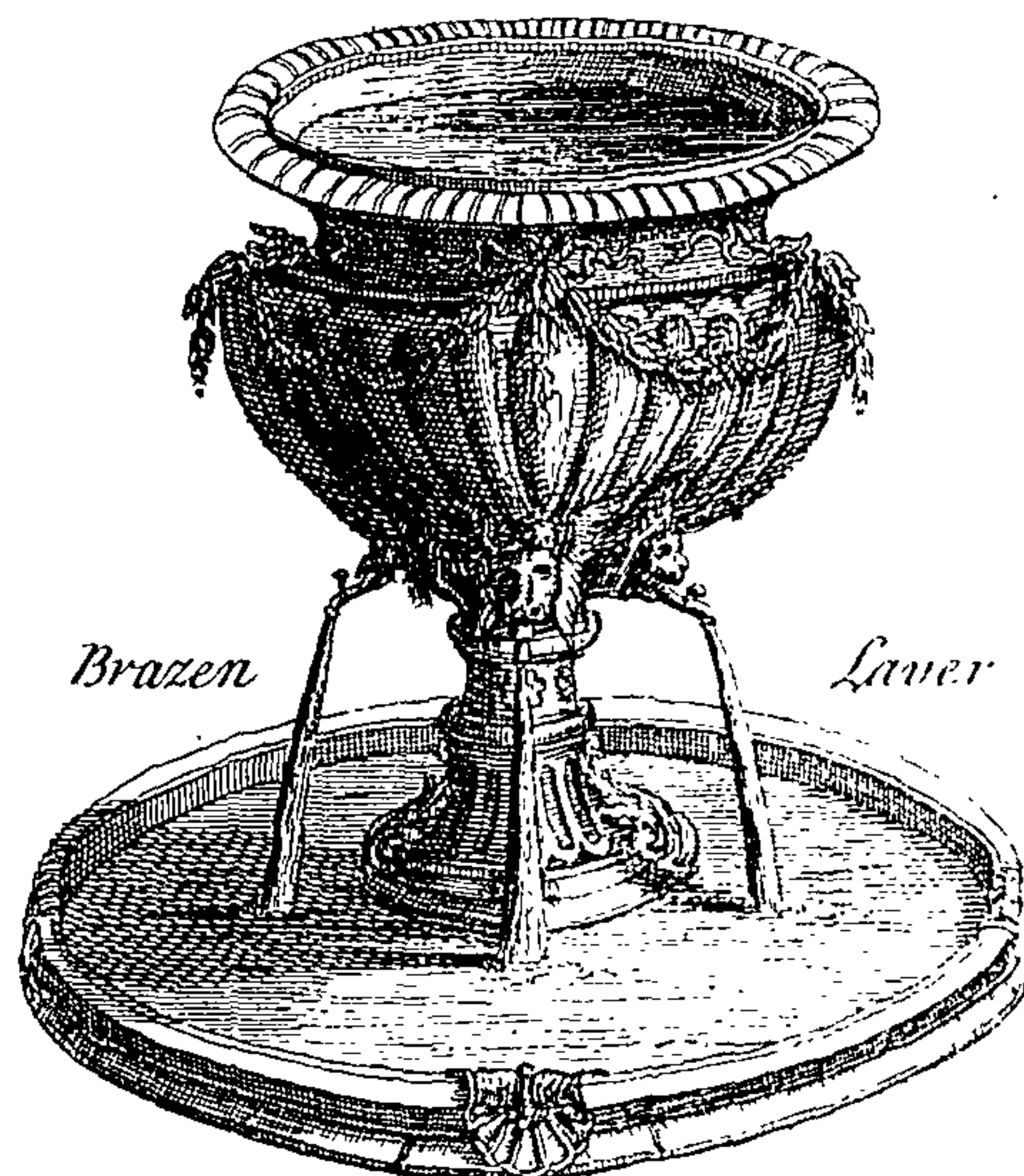
according to the Jews.



Brazen

Sea

Lamry



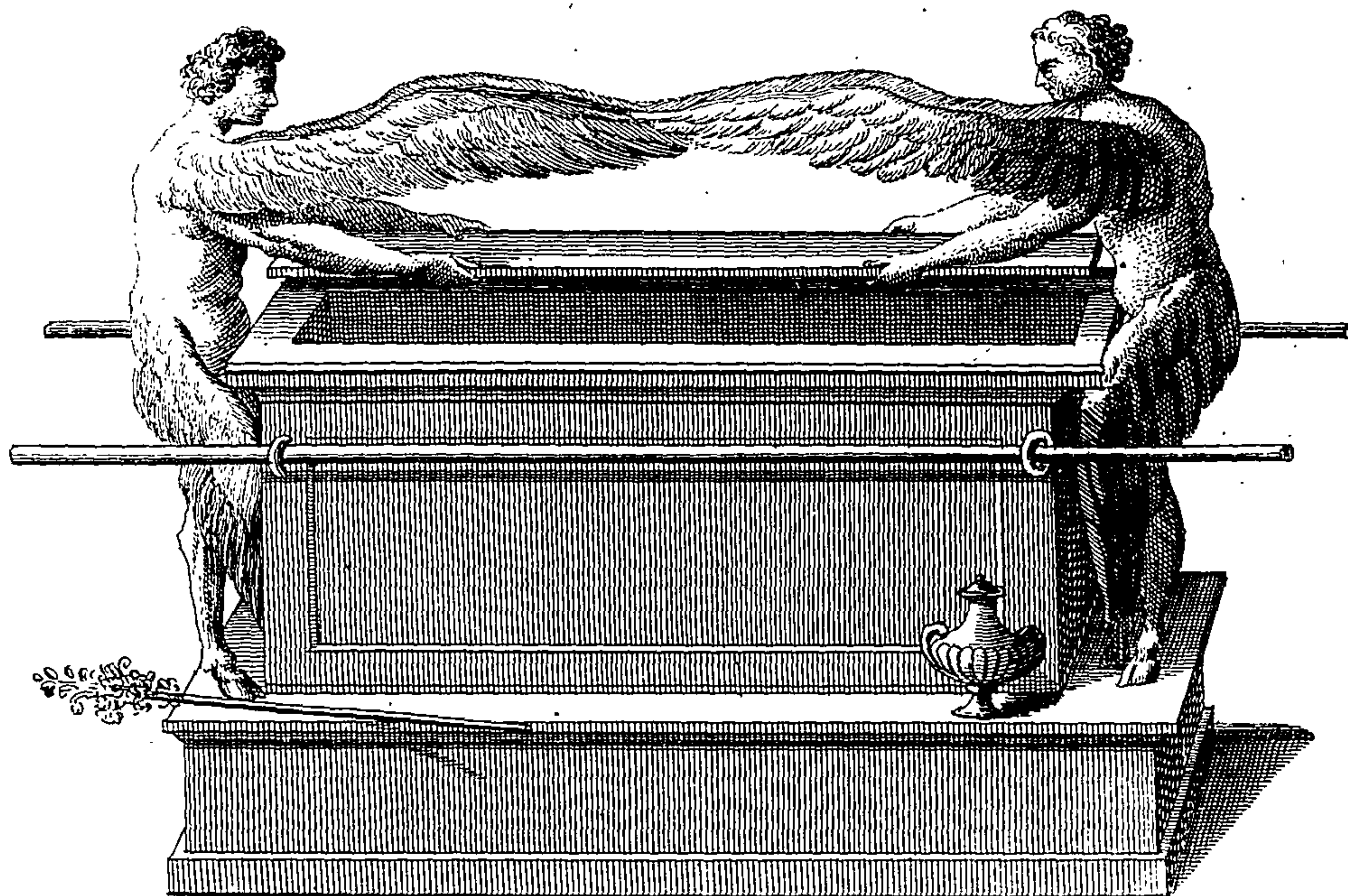
Brazen

Laver

Calmet.

J. Pine Sculp.

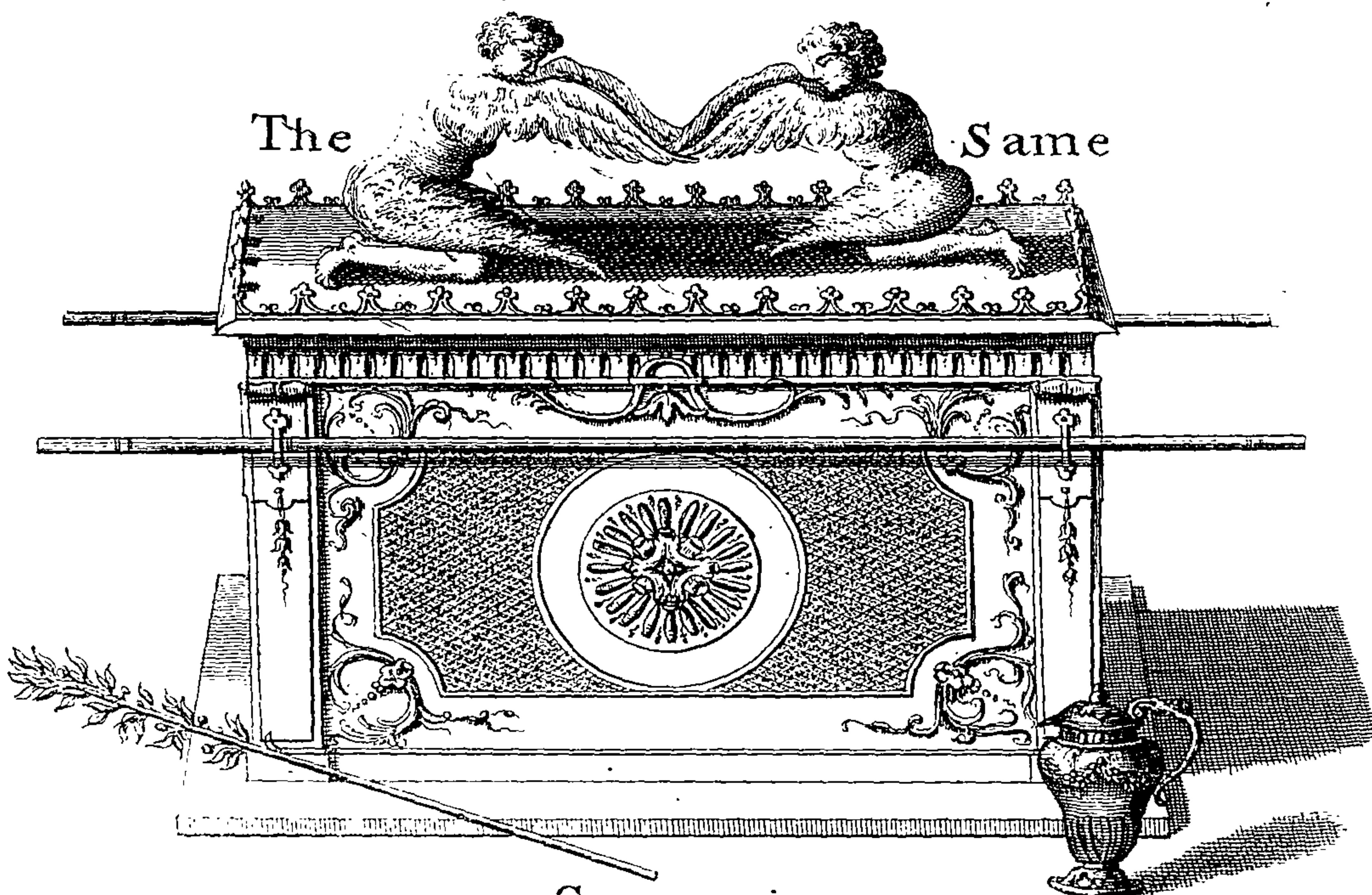
Ark of the Covenant



LAMY.

The

Same



CALMET

J. Pine Sculp.

and boards were joined together; and the places where pins were fixed into the earth, to which the cords were tied, which kept the whole fabrick of the tabernacle steady and fixed.

THE figure of the *Ark*^a is here drawn by it self, [both according to *Calmet* The Ark of the Covenant, Plate 10. and *Lamy*] The Engraver has [in the latter] represented the Cherubims which are at the side of it, as lifting up the covering, that it might be the better distinguished; and its form is indeed what deserves our notice. This covering has a name in *Hebrew*, which is derived from a verb, which signifies both *to cover*, and *to expiate*^b, and hence it is, that it is sometimes called *the Propitiatory*^c. The cherubims were placed above it, but we know not the figure of them. Some even think that the word *Cherub* is a transposition of some letters of that word which in *Hebrew* signifies a *Chariot*^d, and that when it is said, that the cherubims were over the Ark of the Covenant, thereby is meant, that the Ark was a sort of *Chariot*, upon which God sat^e; and indeed the Scripture does sometimes say, that God *rode upon*^f, and *sitteth between the cherubims*^g. This Ark had in it the tables of the law, *Aaron's rod*, and a pot, in which some *Manna* was preserved^h: the place in which it stood in *the Holy of Holies*, is shewn by the letter A.

THE other part of the Tabernacle, which, as has been said, was called *The Holy*, had in it the *Golden Candlestick*ⁱ with seven

^a Ex. xxv. 10-22. ^b Caphoret, from Caphar. ^c Or Mercy-Seat, Ex xxv. 17. Hébr. ix. 5.

^d That is, that instead of כרוב cherub; it ought to be read רכוב rechub, which signifies a chariot.

^e And they therefore placed the cherubims so as to make a sort of seat with their wings; as in the two draughts of the Ark, in the plate annexed. ^f Ps. xviii. 10. ^g Ps. lcx. 1. ^h Hébr. ix. 4. Our author, (De Tabernac. l. 3. c. 5. § 4.) concludes, that the truest opinion is that, which supposes that nothing at all was in the Ark but the two tables of the law, as it is expressly said, 1 Ki. viii. 9. and 2 Chron. v. 10. and his way of reconciling this passage in the Hebrews to these other places, is by observing that the Hebrew כ is of a very uncertain signification, and signifies with, as well as in; and that therefore this expression of the Apostle therein or in it may mean with it, that is, these things were with the Ark in the Holy of Holies. But, Qu. Whether the Apostle may not be understood to mean this of Moses's time, and those other passages be understood of Solomon's, and so both be literally true? See Prid. Con. P. 1. B. 3. under the year 535. ⁱ Ex. 25. 31. Whether the lamps in the candlestick burned incessantly day and night without intermission, is much disputed. Our author seems to be of opinion, that Exod. 27. 20. and Lev. 24. 2. do imply, that a perpetual light was kept, at least, in some of them; and that in 2 Chron. 13. 11. and Exod. 30. 8. by burning and lighting is meant the cleaning and dressing the lamps, which were gone out, which was done every morning; and the lighting them afresh, which was done every evening. De Tabern. Lib. 3. c. 4. § 4.

M

branches^a,

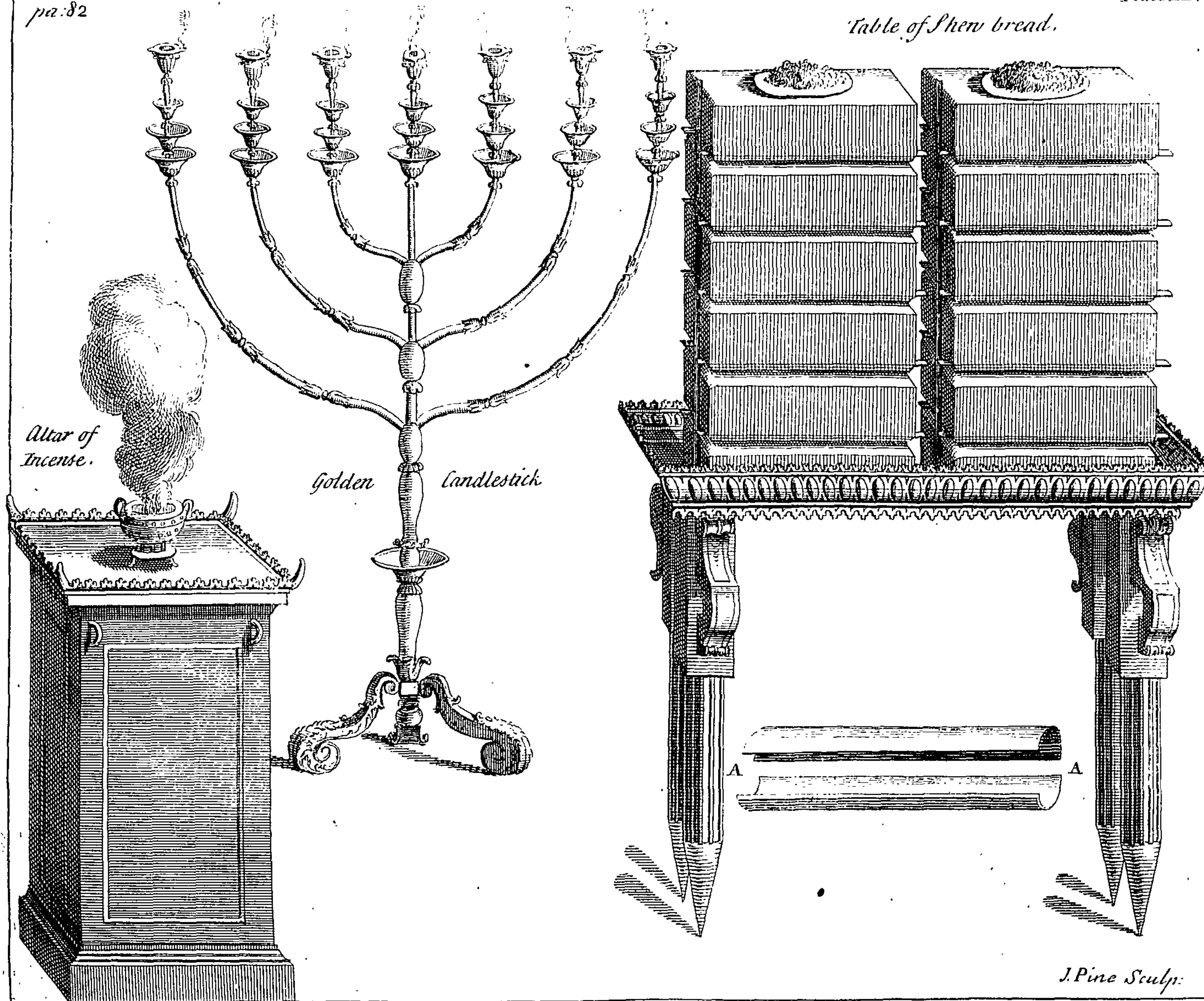
The Golden altar, Golden candlestick, and Table of Shew-bread, Plate 11: branches^a, the *Golden altar*, called *The altar of incense*^b, (which was a sort of excellent perfume that was burnt upon it^c;) and *The table of Shew-bread*. All which are likewise graven separately in the eleventh plate. [In plate the seventh] the letter D shews the place where the *Golden Candlestick* stood; B, that of *The altar of incense*; and C, that of *the Table of Shew-bread*^d; which last is a name that the *Greek* and *Latin* interpreters have given to it, because it is always expos'd to the sight of God, before the Ark: but the *Hebrews* call it, *the bread of faces*, because being square, each loaf had, as it were, four faces, or four sides^e. Concerning which I would not omit a very singular tradition of the *Jews*; which is, that there was placed a sort of half tube of gold, which is represented at the letters A A [in the eleventh plate] between each of these loaves, in order to give a free passage for the air, and the better preserve them from corrupting. And it ought likewise to be here mentioned, that this *Table of Shew-bread* was always placed at the North-side, and the *Golden Candlestick* at the South.

THE priests went every day into *The Holy*, in order to dress the lamps, burn incense, and change the bread at the day appointed, which was the Sabbath: but the high-priest only had the privilege of going into *The holy of holies*, and that only once a year, viz. at the feast of expiation^f.

As oft as the *Israelites* changed their camp, the Tabernacle was taken down, and every *Levite* knew what part he was to carry, for it was a part of their office. Some carried the boards which were overlaid with gold, some their bases; these, the vails, those, the pillars. Of which the book of *Numbers*^g gives us a particular account. When the *Israelites* were

^a By the vision of the golden candlestick between two olive trees, which perpetually supply'd it with oyl, God strengthened Zechariah, and in him his brethren, (Zech. 4.) against their fears of not completing his Temple, which they had began after their return from the captivity. And he assures them, that the two anointed ones, i. e. Joshua the high-priest, and Zerobabel, shall be assisted by him 'till they have finished it. Ibid. § 5. ^b Ex. xxx. 1. ^c To this St. John alludes, Rev. viii. 3, 5. See De Tabern. Lib. 3. c. 4. § 7. ^d Ex. xxv. 23. Lev. xxiv. 5-9. ^e Or they may have been so called, because they were always before God, as the Angel who is always in the presence of God is called Angelus faciei, Isa. lxiii. 9. Vulg. De Tabern. Lib. 3. c. 4. § 1. ^f Lev. xvi. 1, 2, &c. Heb. ix. 7. ^g Chap. 4.

Table of Shew bread.



incamped, the Tabernacle was always placed in the midst of the camp ; and that for a reason, which well deserves our notice.

G O D when he chose his people, was not satisfied with being their Protector, he would be their King. He gives *Moses* no other character than that of interpreter of his laws, and leader of the *Israelites* ; he reserves to himself solely the sovereign authority ; and the manner in which he gives orders for the Tabernacle, is a proof of it. *Let them make me a sanctuary, says he to Moses, that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and after the pattern of all the instruments thereof, even so shall ye make it*^a. Which has made the *Jews* say, that the Tabernacle was at the same time both the temple of their God, and the palace of their King ; and that God resided in it, not only that he might be worshipped there, but likewise in order to govern his people. To which quality of King, God adds that of the General of an army. He gives himself the name of a terrible warrior, which inspires both fear and terrour^b. And what place could there be more proper for his tent, than the middle of the camp ? The Tabernacle had a much more majestick appearance for being encompassed with all the tents of the *Israelites* ; and it is probable, that it was in this situation, and with all this magnificent attendance, that God gave the first design of it. At least, it will be readily granted, that this Idea of God residing in the Tabernacle, in the midst of the army of the *Israelites*, has something very sublime in it, and in some measure worthy of God. And therefore he sometimes made himself manifest to the prophets, under this image ; insomuch, that it is necessary to know the manner how the camp of the *Jews* was formed, in order to understand the descriptions the prophets give us of him.

The camp then, or the people of *Israel*, which the Scripture often calls *the army of God*, was enclos'd all round, of a square form, and the *Israelites* were divided into four bodies, who had in the fronts of them the four tribes, of *Judah*, *Reuben*, *Ephraim*, and *Dan*. Each of these tribes, with the two other tribes which were under its command, took up one side of the camp ; [and this camp of the *Israelites* must have been

The form of the camp of the Israelites.

^a Exod. xxv. 8, 9. ^b *The Lord of Hosts*, 1 Sam. i. 3.

immensely great, the number of men that were capable of bearing arms was 603550^a, which can scarce be reckoned a fifth part of the camp, including women and children of all ages ; and therefore, according to this way of computing, the whole camp must have consisted of above three millions of souls (which is not five times 603550,) besides cattle. The extent of the camp, every way, was according to the *Jews* twelve miles ; which our author reduces to a square of a full league, and 1050 $\frac{1}{2}$ *Paris Toises*. We here give the Reader two views of the disposition of this camp, in Plate 12. ; one according to *Reyherus* in his *Mathesis Mo-*
 Plate 12. *saica*, the other according to *Lamy's* opinion ; ^b which may give light to many passages of Scripture, especially the book of *Numbers*.]

ALL the twelve tribes were distinguished from one another by particular standards ; [and it is the opinion of the *Hebrews*, that they had figures on them ; and according to the *Chaldee Paraphrast* and *Lightfoot*, the standards were distinguished from one another by their colours, as well as figures ; and each standard was of the colour of that stone in the pectoral, upon which the name of the tribe, to which it belonged, was written^c.]

THE figures on the standards of the four principal tribes (which are the only ones I shall mention) are these : In that of *Judah* was born a lion^d ; in that of *Ephraim*, an ox^e ; in that of *Reuben*, the head of a man^f ; and in that of *Dan*, an eagle and a serpent in his talons^g ; which are indeed the four most perfect animals. The lion is the most noble among wild beasts ; the ox among beasts of labour ; the eagle among birds ; and man is God's master-piece. And if it be true, as is pretended, that the cherubims which God ordered to be put over the Ark, had the figures of these four standards about them, then was the Ark, indeed, truly and literally a military chariot, in which God, as General of his armies, fought against his enemies. And in this manner it is, that God represents himself in *Ezekiel*^h. Inasmuch, that this prophet saw the lion, the man, the eagle, and the ox, all at once : and this is the explanation of that so difficult, but so magnificent a vision. For God being invisible, under what form more worthy of him could he shew himself, than under that of a warrior, who has an equal share of strength, prudence, address, and understanding,

^a Numb. ii. 3. ^b De Tabernaculo, L. 3. c. 2. ^c De Tabern. ibid. ^d Gen. xlix. 9. Rev. v. 5. ^e Deut. xxxiii, 17. ^f Gen. xlix. 3. ^g Gen. xlix. 16, 17. ^h Ezek. 1.

whom

THE CAMP OF THE ISRAELITES.

WEST
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THE CAMP OF EPHRAIM.

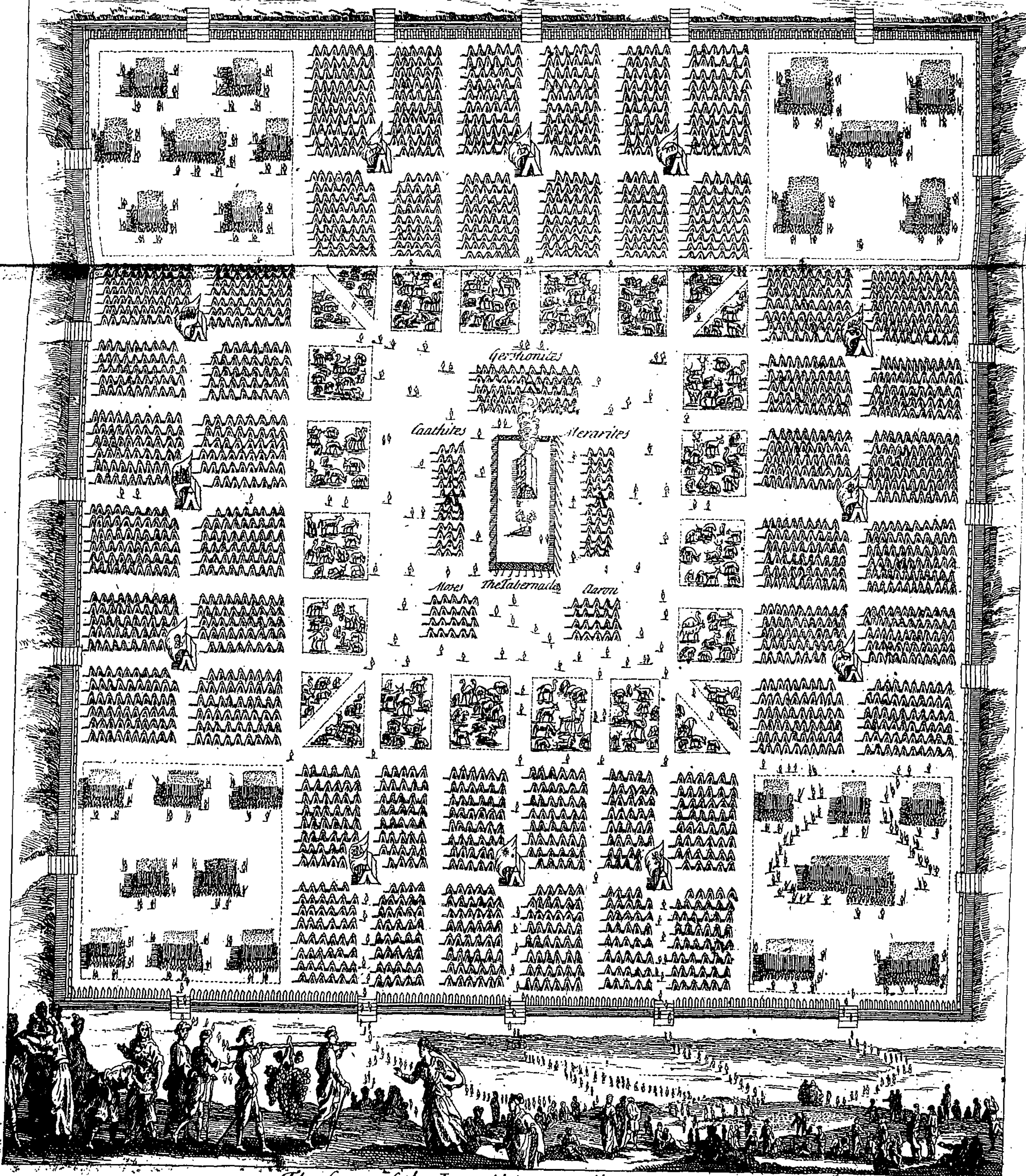
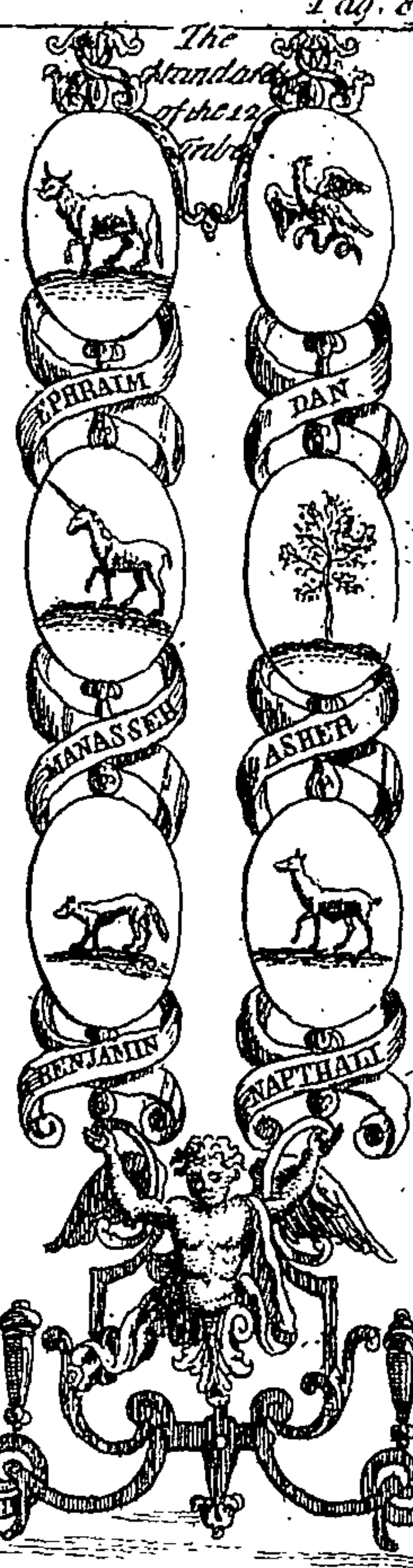
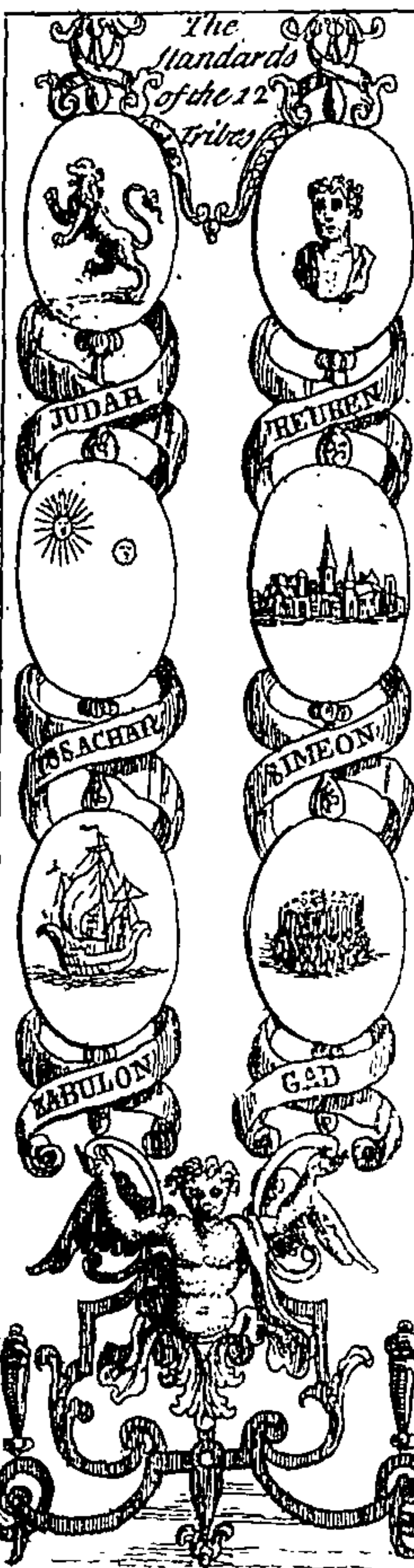
Tribe of EPHRAIM 40500.	Tribe of MANASSEH 32200.	Tribe of BENJAMIN 35400.	Tribe of DAN. 62700.
GERSHONITES. The Camp 7500. of God			
Tribe of GAD. 45650.	Tribe of NAPHTALI. 53400.		Tribe of ASHER 41500.
Tribe of SIMEON. 49300.	Tribe of JUDAH 74600.		Tribe of ISSACHAR 54400.
Tribe of REUBEN. 40500.	Tribe of ZABULON 57400.		

NORTH.
157600.
THE CAMP OF DAN.

SOUTH.
154450.
THE CAMP OF REUBEN.

EAST.
106400.
THE CAMP OF JUDAH.

ALL LEVITES 22000.
CATHITES. MERARITES.
The Tabernacle.
Moses. Aaron.



The Camp of the Israelites according to Lamy.

J. Pine Sculpt.

whom no body can resist, from whom nothing is hid, who is present every where, and marches with extream expedition wherever he pleases : The figure of the cherubims of the Ark was the emblem of these four virtues.

[A N D the design of the vision of the prophets being to make the strongest impressions on them, of these attributes of the Almighty, he therefore appears to them in those visions, as a General of an army sitting in a chariot drawn by cherubims, which represent these four animals ; or as appearing in the same majestick manner over the Ark of the covenant in the *Holy of Holies* ; or else as so appearing in any part of the Temple or Tabernacle in general. Thus in the above-mentioned vision of *Ezekiel*, Chap. 1. he appeared, as says the prophet, *Above the firmament which was upon the heads of the living creatures, as sitting in a throne*, (ver. 22, 26.) that is, he appeared as sitting in a throne which was in the middle of this triumphal chariot, whose *bed* was above the heads of these beasts who appeared with it ; for they appeared as below the chariot, which seemed to be raised above them. The word *Rachia* signifies any *expanse*, as well as that of the firmament, properly so called, and does therefore here signify the *expanse* or *bed* of the chariot. The appearance of this chariot to the prophet was side-ways, so that he did not see all the four wheels directly, but one only, and the rest seemed to him *as a wheel within a wheel*, v. 16. and therefore he speaks of *one wheel* only, *with his four faces*, that is, one wheel at each of the four corners of the sides of the chariot, v. 15. *The rings of these wheels* appeared to be *full of eyes*, v. 18. that is, appeared to be of a very flaming bright colour, or of variety of bright fiery *colours* ; (as God is *fire* ^a, these *flaming* colours were most proper to represent his Majesty ;) for the word here rendered *eyes* signifies *colour*, as it is rendered in v. 16 ; what is there, *were like the colour of beryl*, is in the original, *were as an eye of beryl*. And thus it is rendered, the *colour* of amber, *verse* the 4th. for the original word is *Gnain*. The four cherubims which the prophet saw as attending this chariot, had each of them *four faces*, v. 6. that is, had each of them four *appearances*, the head and face of a man ; the appearance of an eagle about the shoulders, upon which were wings ; the feet of an ox or heifer ;

^a Deut. iv. 24. Heb. xii. 29.

and the appearance of a lion, about their necks and breasts, on which they had manes. For the word *Panim* signifies *appearance* or likeness of any part of a body in general, as well as of the face. Thus did these cherubims represent the four beasts, and therefore the virtues before-mentioned, and the whole vision was a strong and lively representation of the majesty and power of a God, under the appearance of a warrior in a triumphal chariot. And thus also, *the wings* of the beasts are said *to join* one another, that is, they appeared all abreast, (as four horses were often put abreast in triumphal chariots,) and touched one another.

THUS in the tenth chapter of the same prophet, God is represented as appearing in the same majestick manner in the Temple. For there it is said, *The glory of the Lord went up from the cherub and stood over the threshold of the house*, v. 4. The man *cloathed with linnen*, is the *Priest*, which shews, that this vision was of God, as in the Temple; but under the form of a chariot with four wheels, and cherubims, as in the former vision.

THUS God appears to *Isaiah* likewise, almost in the same manner, and as in the Temple. For he appeared *as sitting upon a throne*, and *his train* or *glory filled the Temple*, says the prophet, c. 6. v. 1: and the angel is said, v. 6. to take a coal *from off the altar*, which was in the Temple. And *Daniel* also sees God, c. 7. v. 9. as sitting in a fiery chariot, whose wheels were as *burning fire*.

AND St. *John* sees him, as appearing in the Temple *in the midst of the golden candlesticks*, Rev. 1. 12; and he seems to refer to the pillars *Booz* and *Jachim* which were in the Temple, when God says, *Him that overcometh will I make a pillar in the Temple of God*, III. 12. God appears also to him as sitting *on a throne*, IV. 2. as he did on the *Mercy-Seat*; and the beasts that attend him are said *to be full of eyes before and behind*, that is, they shone with bright, fiery, and terrible colours, as the word *Panim* is before explain'd; and they do likewise represent the four beasts before-mentioned, the eagle, the ox, the man, and the lion, and are consequently emblems of majesty and power. In c. VIII. God likewise appears as seated on his throne in the Temple with the altar before him, &c. And in c. II. this prophet has a vision not of the Temple only, but of *Jerusalem* also,

as representatives of the heavenly *Jerusalem*, in the same manner as the Redeemer appears in this book, under the emblem of the Paschal-lamb ^a.]

G O D made his people sensible of his presence in the Tabernacle, by *The wonders* the signal wonders he wrought there. For not to mention that cloud ^{ders} which by day cover'd the Tabernacle with its shadow, and by night gave ^{wrought} it light as if it had been a fire; God gave answers from the ark, to ^{in the Ta-} the questions the High-priest ask'd him, so that his voice was heard: and fire came down from heaven, and consumed the burnt-offerings, which were offer'd upon the brazen altar.

[B U T this tabernacle, after the Israelites were once settl'd in *the land of Promise*, was surrounded with a great many other tents or cells, which were plac'd round it, in the same manner as the buildings of the Temple, afterwards encompass'd the Temple strictly so called. Which tents or cells were absolutely necessary for the reception of the priests, during the time of their ministry, and for the laying up of the utensils and provisions, which were used in the Tabernacle. And from the plan of these places, which were thus dispos'd round the Tabernacle, *Solomon* took the model of his Temple. That there was a space of ground round the Tabernacle in *Joshua's* time, which was called *the Sanctuary*, appears from *Josh. xxiv. 26.* where it is said, that *Joshua* erected a stone, in memorial of the covenant the people then entered into with God, under an oak, *by the Sanctuary of the Lord^b*; which cannot be understood of the *Tabernacle* it self, or the court, in which the brazen altar was, as appears from the prohibition, *Deut. xvi. 21.* And therefore it must be understood of all the space that was cover'd with these tents, which surrounded the Tabernacle, after it came to be fix'd at *Skiloh*. And this explains what is said of *Eli* and *Samuel*, in *the first book of Samuel*, chap. i. v. 9. *Eli's* seat, which is said to be, *by a post of the Temple of the Lord*, was in the same place, in which the king's throne was afterwards fix'd, in the *Temple of Solomon*. And from thence he could easily see *Hannah's* lips move, as she was

^a De Tabern. 1. 3. c. 5. §. 6. 7. ^b By Sanctuary, here and in other places of the Old Testament, as in *Psal. lxxiv. 7.* *Mr. Mede understands Proseuchæ.* See his reasons in his works, p. 65. 69.

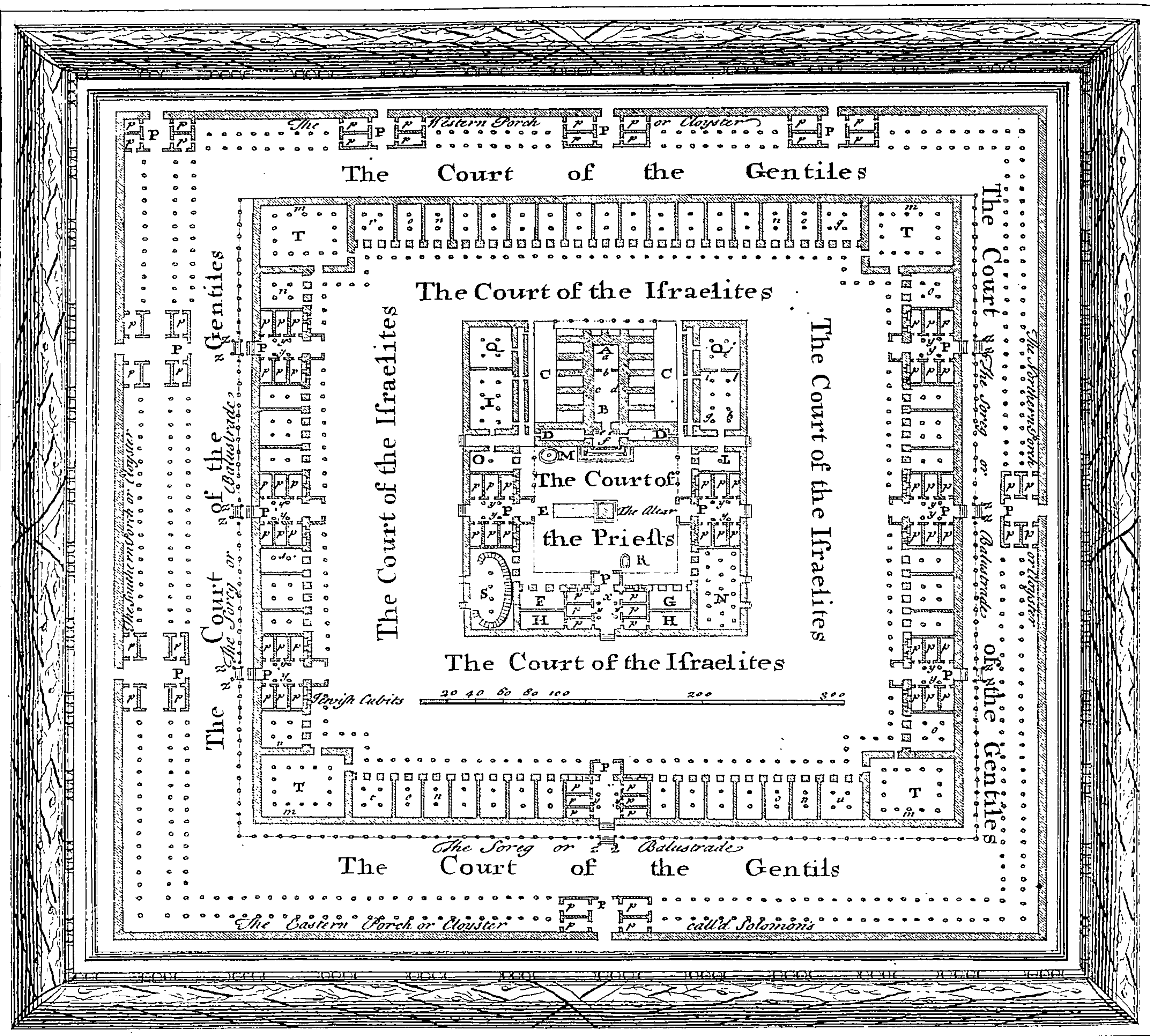
praying before the Lord, v. 12. which made him think her *drunk*, v. 13. This also explains what is related of *Eli's* sons, they came into *the Kitchens*, chap. ii. v. 14. (which were pitched round the tabernacle, and were notwithstanding within the *Sanctuary* or *Holy Place*, where all religious feasts were kept) and provided for themselves, before *they burnt the fat*, i. e. before they had separated those parts which were to be offer'd up in Sacrifice, contrary to the prohibition, *Lev.* vii. 25. Thus *Eli* is said to *be laid down in his place*, chap. iii. v. 2. that is, he was gone to bed in one of these tents near the Tabernacle, and *Samuel* lay in another by his; and this made the child run to him, when he heard the voice of the Lord, and think that *Eli* had call'd him. And v. 15. of this chapter, *Samuel* is said to have *opened the doors of the House of the Lord*, by which is meant, these buildings which were shut up and fastned; the Tabernacle had no doors, but vails only. Thus *David* is said, *Matt.* xii. 4. to have *entered into the house of the Lord, and eaten the Shew-bread*, i. e. he came to the priest's habitation, which was among these tents round the Tabernacle, and which are call'd *the Sanctuary*, and both here, and before in *Samuel, the Temple*; and the priest gave him the Shew-bread he had by him. Not that he went into the Tabernacle it self, and took the Shew-bread from the table, before the Lord; it appears from 1 *Sam.* xxi. that *David* went to the High-priest, and took *what was under his hand*, v. 13. which was what he had by him, and what had been before taken away by the priest, from before the Lord. And at the same time he demands a sword of the priest, who tells him there was none but *Goliath's*, which *David* himself had perhaps dedicated to the Lord, and laid up in *the Temple*, in remembrance of his victory ^a.]

The Temple succeeds the Tabernacle.

AND when *David's* valour had triumphed over all his enemies, and procur'd him a lasting peace, this religious prince then thought of building God a fix'd Temple, whose room had been to that time supply'd by the Tabernacle. And God approv'd of his design, but thought

^a De Tabern. l. 3. c. 11. §. 4. 5.

The Ichnography of the Temple of Jerusalem according to Ezechiel, & the notions which y^e Scriptures in general & Josephus give us of it.



fit to reserve the execution of it for *Solomon*. He only suffer'd *David* to draw out the plan of it, and to prepare the materials for it.

, His son began this great work, after his death, and in seven years finish'd it, with infinite expence, and an incredible magnificence^a. He placed it upon mount *Moriah*; brought into it the ark, which had hitherto been always in the Tabernacle, which for a long time had remain'd in *Shiloh*; and dedicated it with all possible pomp. And God heighthened the glory of this feast, by several miracles, which shewed, that he was come to honour this temple with his presence, and that this was the place, where he would be worship'd. All the Temple was fill'd with the cloud, which cover'd the tabernacle^b.

THE description of which famous Temple, does even stand more in need of the assistance of the eyes, than that of the Tabernacle: and I have therefore prepared three plates of it; one of its ichnography or plan, the other two of its orthography, or elevation.

IF we would form a right notion of it, the first thing we have to do, is to lay aside the prepossession, that the Temple of *Jerusalem* was made like our Churches. It did not consist of one single edifice, but of several courts and buildings^c, which took up a great deal of ground,

^a 1 Kings vi. ^b 1 Kings viii. ^c And these different parts are by the Greeks called by different names. The LXXII. call the Temple properly so called, i. e. the Sanctum, and Sanctum Sanctorum, ὁ ναὸς, and the courts and other parts of the Temple, τὸ ἱερόν. And thus the Holy, and Holy of Holies, are throughout the whole New Testament called ὁ ναὸς, and the other parts τὸ ἱερόν. When Zacharias is said to have gone into the Temple to burn incense, Luke i. 9. (which was done in the Holy,) the Greek word is ναὸς. Where it is said, that Anna the prophetess departed not from the Temple, (that is, lived in that part of the Court of the Israelites, which was appropriated to religious women) Luke ii. 37. the Greek word is ἱερόν. And thus whenever mention is made of our Saviour or his apostles, going into the Temple, or preaching, (which could only be in some of the Courts, for they were not of the Line of the priests) the word ἱερόν is always used. (De Tab. lib. 5. c. 5. §. 3.) Thus when the Devil is said to have placed our Saviour upon a pinnacle of the Temple, the words are, ἐπὶ τὸ πτερύγιον τῆς ἱεῖς, Luke iv. 9. that is, upon the battlements of the outer court of the Temple, probably upon that which was to the east, that being highest, and looking down a prodigious Depth. (Ibid. c. 6. §. 4.) And thus when our Saviour quotes Dan. ix. 27. and tells his disciples, as a sign of the approaching destruction of Jerusalem, that they should, for a warning to them, first see the Abomination of Desolation in the Holy Place, Matt. xxiv. 15. what St. Matthew calls the Holy Place, is in the LXXII. ἐπὶ τὸ ἱερόν, which must be understood of the Courts of the Temple, or of something belonging to them. For Daniel's own words are only כנף על upon the wing, or at the wing, a word

and was large enough to contain all the ministers and all the people, that is to say, more than two or three hundred thousand men. That part of the Temple, which answered to the Tabernacle, I mean that, in which the Ark, the Altar of Incense, the Candlestick, and the table of Shewbread, were put, was much larger than the Tabernacle, but small with respect to our great Churches; for it was but sixty cubits long, and twenty broad; which was extent enough, since there were but a small number of Priests, who were to go into it.

OBSERVE then, that the whole plan of the Temple represents three enclosures, or courts, one within another. The greatest of these was open to the Gentiles, as well as to the Jews; and you see in it large cloysters, and large courts. This first enclosure or court encompasses the second, in which were the buildings and courts which belonged to the Jews. Each side of this second enclosure was five hundred cubits long, by which, you may judge of the grandure of the Temple of *Jerusalem*, of the length of its cloysters, and of the prodigious number of its different apartments^a. For these buildings were all three stories high; and that they were long and large appears by the scale.

IN the middle of this second enclosure, there was a third which contained the buildings that belonged to the priests; the places where they dwelt, eat, and lay, during the time of their ministry. And within the compass of this, you may observe two square parts; one of them is that part, which was properly called the Temple, and is surrounded with a pretty

word which the LXXII. have often translated πρὸς τὸν: whence it is evident, that the prophet here speaks of something that was to happen ἐν τῷ πρὸς τὸν τῆς ἱερῆς (see the marginal note in our English Bible, at the above cited place of Daniel) upon the battlements of the Temple. The word פְּדוּ which the Greeks render βδέλυγμα or abomination, may be understood of any thing that polluted the Temple, which might be done several ways, either by admitting unclean persons into it, or by bringing bones or dead carcases into the courts, (which was a great abomination, as appears from Ezek. xliii. 7, 8, 9.) or by spilling human blood in it. All which was done by the Zealots (a sect who were for opposing the Roman dominion) who about A. D. 66. three or four years before the last siege of Jerusalem, seized the Temple, and made a Castle of it. For they built their engines upon the battlements of the Courts, and filled the Courts with blood and dead bodies. And this I therefore take to be the abomination of desolations, spoken of by the prophet, and the completion of his prophecy, Ibid.

^a I believe our blessed Lord alluded to the great number of these apartments, when he said to his disciples, Let not your hearts be troubled; ye believe in God, believe also in me, in my father's house are many mansions; Joh. xiv. 1, 2. (i. e.) learn from the many mansions in my father's house upon earth, that there will not be wanting a place to receive you in heaven. De. Tab. lib. v. c. 4. § 1.

nat.

narrow court, but had no buildings to keep the light from it towards the West; and those that were at the sides widened from it in proportion as they rose in height, that there might be a free passage for the air. The other part of this third enclosure, was a court of an hundred cubits square^a; in the middle of which was the Altar, which, as you see, was the centre of the whole plan of the Temple; whose disposition was admirable; as I here represent it, after having turned it different ways, till I at last found it conformable to what the Scripture says of it in several places, particularly to the measures of *Ezekiel*^b. But to come to particulars.

THE Temple represented the Tabernacle, that is to say, what was in the one made of boards and skins, was built of stone in the other. The

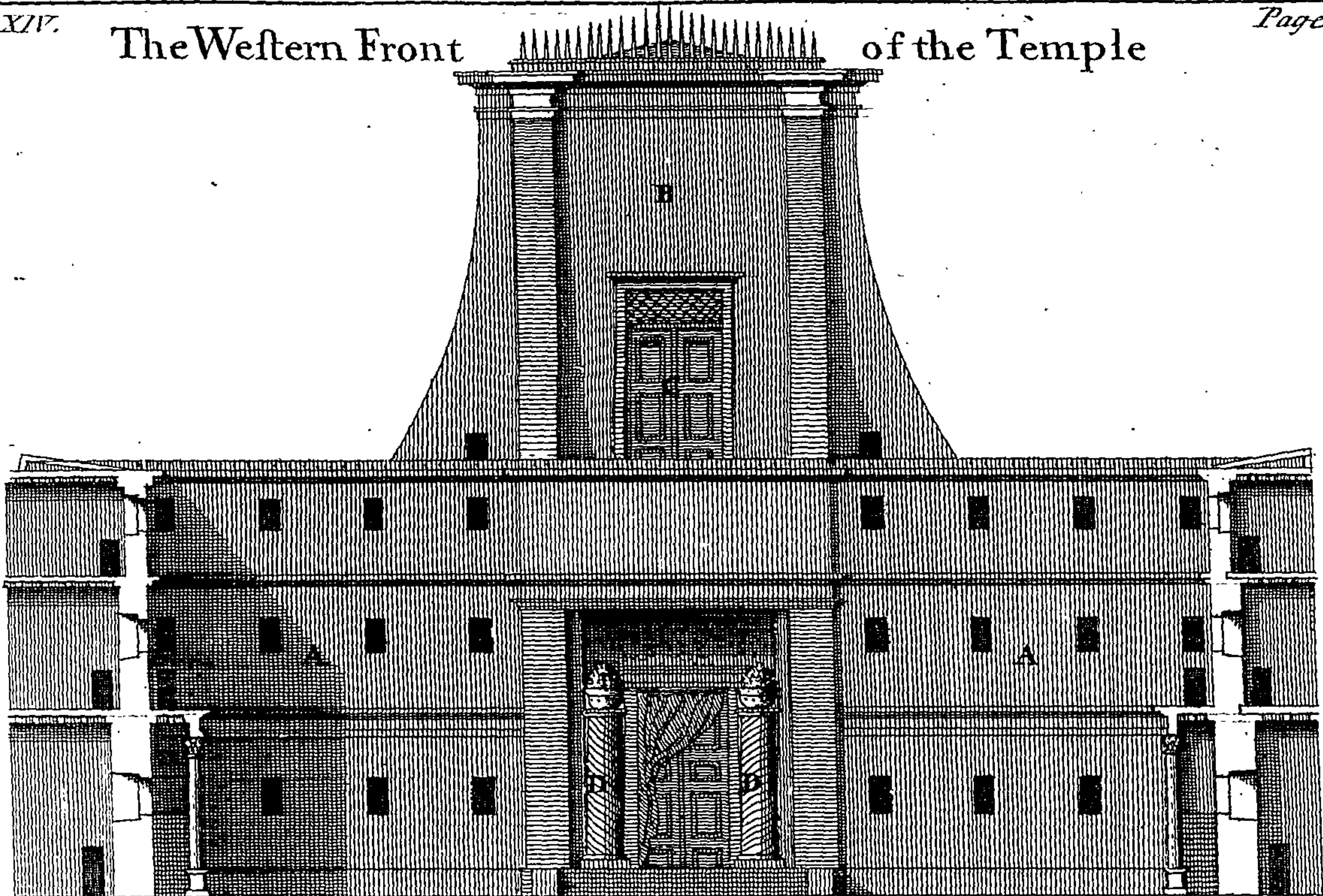
The form of the Temple.

^a Ezek. xl. 47. ^b Our author founds all his dimensions of the different parts of the Temple, upon Ezek. xlii. 15-20. which he interprets of the Soreg in the court of the Gentiles, and from thence determines this Soreg to have been 500 cubits square. That this description of the prophet's is to be understood of the Soreg, he infers from the last words of this chapter, which say, that the wall there described was to make a separation between the Sanctuary and the prophane place; i. e. was to divide that part of the Temple, into which the Israelites, or the holy and clean came, from that into which came the Gentiles, who were unholy or unclean (which were synonymous terms, as appears from Lev. x. 10.) that is prophane. And being sensible of Lightfoot's objection against the measures of Ezekiel, that if literally taken, they make the Temple bigger than Jerusalem was, and Jerusalem bigger than all Judea was; he answers it thus. He observes, that in the above cited place (Ezek. xlii. 16.) where we in the English translation read five hundred reeds, there is a *keri*, which says, that instead of **חמש מאות קנים** five cubits of reeds (as the Hebrew text now runs) it ought to be read **חמש מאות קנים**, five hundred cubits of reeds, or five hundred cubits, as measured by reeds, which was the measure the prophet made use of. And thus the LXXII. read, *ἡ διεμέτρησε πεντακοσίαις* (viz. cubits, as appears from the following 17, 18, 19. verses of this chapter, where they all along read *πῆχυν πεντακοσίαις*) ἐν τῷ καλᾷ μέρει, and he measured five hundred (viz. cubits) with his measuring reed. From whence he infers, that the present text is faulty, which might easily happen by a change of two words so much alike, as **אמות** and **מאית**, which differ only in a transposition of the two first letters; and that the copy by which the LXXII. read, which was more correct, ran thus, **חמש מאות אמות בקנה**: i. e. five hundred cubits by the reed; and upon the whole, that therefore the meaning of this place is, that this Soreg was five hundred cubits square, as it was measured by the prophet with his reed. Which instead of such an excessive bigness, as we make it by rendering the passage five hundred reeds, i. e. above 3000 cubits square, is no bigger than we may well suppose this wall to have been; and this reading, if admitted, does therefore plainly remove the objection, which is founded upon our reading the place differently. (See De Taber. l. 5. c. 7. § 5, 6) That this prophet's vision is not figuratively but literally to be understood, and was intended by God for the model and direction of the Jews, in their rebuilding the Temple of Solomon, after the captivity, when they had forgot the plan of it (in the same manner as God shewed Moses the Tabernacle in the mount, Ex. xxv. 9.) Lamy infers from Ezek. liii. 10, 11. (Ibid. § 3.) See Lowth's commentary on Ezekiel, just published.

Temple [strictly so called] had two parts, which like those of the Tabernacle, were called, the one, *The holy*, the other, *The holy of holies*. This last was twenty cubits square; in it was put the Ark of the Covenant; and because God here gave his answers to the high-priest, when he consulted him, it was therefore called *The oracle*^a. A wall and vail^b divided it from *The holy*, in which were the Altar of Incense, the Table of Shew-bread, and the golden Candlestick, in the same situation as in the Tabernacle. At the entrance into the Temple, there was a gate plated over with gold, and another vail^c. Before it was a portico or porch, in which stood the two famous brazen pillars, *Jachin* and *Boaz*^d, whose names import, that God alone was the support of this Temple. There was a court which encompassed this building, and it was surrounded by little cells, which *Josephus* calls, *The gilt houses*, or *chambers*^e. Their structure and use cannot be here explained in the narrow compass to which I now confine my self; but I have done it with care, in my great work about the Temple^f, which, it is presumed, will give light to some very obscure passages of Scripture^g, concerning these little cells, which surrounded the building of the Temple, served to support its height, and were, as it were, so many buttresses, and a great ornament to it, at the same time. For there were three ranges of these cells or little houses one above another; the second story was narrower than the first, and the third than that; so that their roofs and balustrades, being one within another, made, as it were, three different terrasses, upon which one might walk round the Temple^h.

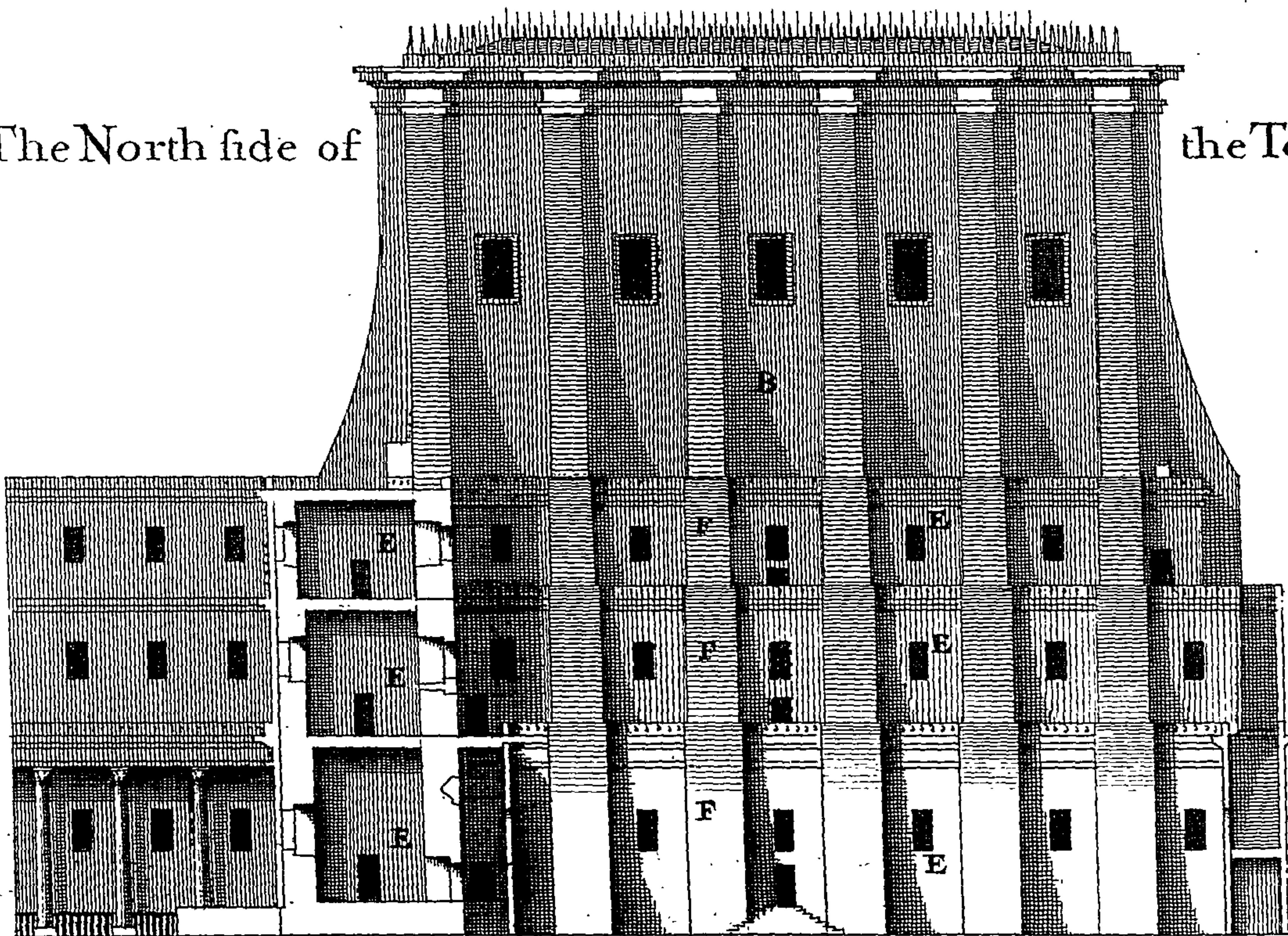
Josephus calls these little houses *gilt*, because they were enriched with plates of gold, with which their walls were covered. And perhaps it was in these gilt chambers, that they kept that infinite number of gold

^a 1 Kings vi. 19. ^b This is what St. Paul calls the second vail, Heb. ix. 3. ^c This is the vail which was rent at our Saviour's death, Matt. xxvii. 51. ^d 1 Kings vii. 17.-22. ^e 2 Chr. iii. 15.-17. Jere. lii. 22. See De Tabern. l. 6. c. 8. ^f Ezek. xli. 5.-17. ^g See De Tabern. l. 6. c. 10. ^h 1 King. vi. 5.-10. Ezek. xli. 5.-17. ^h These stories or ranges of chambers were broader as they rose in height (and not narrower) because the middle walls between them were thinner; and therefore it is said, that the uttermost, i. e. the lowest story was five cubits broad, the middle six, and the third seven, 1 Kings vi. 6. F. Lamy interprets this otherwise, in the place above quoted, but whether more agreeably to Scripture, the reader must judge. See Dissertatio Historico-critica de Templo Solomonis, at the end of the book De Tabern. &c.



The North side of

the Temple



and silver vessels which they used. For the apparatus for the sacrifices, especially that of the Passover, did require almost an infinite number of them; and they had two or three thousand^a.

[THE Temple it self strictly so called, had two stories, the second or upper of which, was entirely raised above these little houses, and their roofs; so that all the three ranges of cells upon one another, reached no higher than half the height of the Temple, and their roofs led up to the door of the other half of the Temple, which was a large room, over the *Holy* and *Holy of Holies*, of the same height and length that they were of, and had no buildings annexed to the sides of it. And this I take to be *The upper Chamber*^b, in which the HOLY GHOST was pleased to descend on the Apostles in a visible manner, *Acts* ii. This *upper room*, or *upper chamber* was appropriated to the pious laity, to come and pay their devotions there; and it is highly probable that the Apostles were here with other Jews, while the Temple below was full of Jews *of all nations*, who were come to celebrate the feast of *Pentecost*. And they below hearing the noise which proceeded from the concussion of the place (and which was the greater for the buildings being higher than the rest, and not encompassed with other buildings) ran up hither to see the occasion of it, and here found the Apostles distinguished from the other Jews about them, as well by *the cloven tongues which sat upon each of them*, as by the different languages they spake. But because this cannot well be clearly represented by description only, I have therefore here given two views of *the Temple strictly so called*; the one of the west front of it which faced *the court of the priests*, and the other of one side of it^c. *A.* Shews the lower story of the Temple. *B.* The upper. *C.* The door of the *Upper room*. *D D.* The pillars *Jachim* and *Booz*. *E E E.* The three ranges of cells or chambers one over another. *F F.* The middle walls between the cells, which being themselves thinner, made the cells wider as they rose in height.]

^a *The number of the gold and silver vessels, which had been taken from hence by Nebuchadnezzar, and were restored by Cyrus (besides others which Ezra afterwards carried back) was 5400. Prid. Con. P. 1. B. 3. And according to Josephus (Antiq. B. 7. c. 2.) the gold vessels were 440,000, and the silver ones, 1,340,000. See De Tabern. l. 7. c. 2. §3, 4. ^b 1 Chr. xxviii. 11. See De Tabern. l. 6. c. 10. §6.*

I have already said, that in this great square court, which was before the porch of the Temple, there stood the Altar^a, which was very different from ours, both in size and use. It was raised higher, and was much larger. The victims were not slain upon it, but the fire there consumed them, after they had poured out their blood at the foot of it, which was surrounded by a trench, from whence the blood was by subterraneous channels conveyed into the brook *Cedron*. This Altar was of a square form, and had several *retreats*; for as it arose in height, it grew less and less; and taking in these retreats, and the trench which surrounded it, it was in circumference eighty cubits, which make 18.3 French feet, and in height ten cubits, which make 16 French feet and 8 inches^b; and because the law forbade the making steps to go up to it, they went up by an easy ascent at the south-side of it. A perpetual fire was kept upon it^c.

THERE also stood the *brazen-sea*, which was much larger than the *laver* of the Tabernacle, and supported by twelve oxen^d. This court, of which we are speaking, was reserved for the priests; the people were not suffered to go into it, but when they offered some sacrifice, upon the head of which they were obliged to put their hands, when they offered it; and for this reason it was called *The court of the Priests*^e. The place for the

^a 2 Ch. iv. 1. Ezek. xliii. 13.-17. It was called the brazen-Altar, because the top of it was of brass, tho' its high basis was of stone; and it was called the Altar of burnt-offerings from its use. By the horns of it, I understand no more than the projection of its corners or angles; for thus, what the Vulgate calls cornua Altaris (Zech. ix. 15.) is in the original, the corners of the Altar. See De Taber. l. 6. c. 3.

^b It was 128 cubits in circumference at bottom, and 96 cubits in circumference at the top. Prid. Con. P. 1. B. 3.

^c See Plate 8. Where are two draughts of it, one according to our author's opinion, and the other according to the Jews description of it in the book Middoth. The space between this Altar, and the porch of the Temple, seems to have been the place appointed for the Priests to pray, and praise God in, on solemn occasions. Thus the Priests are directed to weep and pray, between the porch and the Altar, on solemn fast days; Joel ii. 17. And Ezekiel complains (viii. 16.) that many in his time worshipped the Sun in this very place, which was appointed for praying to the true God. And I am of opinion, that the Psalms, entitled Psalms of degrees, were so called, because they were sung in this place, upon the steps that led up to the Temple. In this place Zechariah was slain, Matt. xxiii. 35. And it aggravated the guilt of his murder, that it was done in a place more immediately set apart for devotion. De. Taber. l. 6. c. 7. § 3.

^d 1 King. vii. 23-26. See Page 80. Note ^b and Plate 9.

^e This court from outside to outside, including the Temple and all the buildings belonging to it, was an oblong square of 250 cubits long, and 200 cubits broad. De Taber. l. 6. c. 1. § 1.

King^a, was just within the entrance into this court, on the right hand, as you come in at the east-gate.

ROUND this, there was another court, which was called, *The court of Israel*; because none but the *Israelites*, or such as had embraced the law, were permitted to enter into it; and not they neither, when they had any uncleanness upon them. These two courts were shut in by stately buildings, which were divided into apartments, cloysters, and chambers; and these different buildings had all their different uses. Those of the innermost inclosure, were, as we have said, for the habitation of the Priests during their ministry, which was from sabbath to sabbath, during which time they were not suffered to go out of the Temple; they continued in it night and day, without drinking any wine, with their feet bare, and in perfect continence. Amidst the apartments in the buildings of this second inclosure, you may observe on the south-side, a great oval hall. This was the hall, where the *great sanhedrim*, or great council met, of which we shall say more hereafter. Here were likewise some places set apart for the moveables of the Temple, for keeping the habits of the Priests, for their assemblies, and for dormitories. The rest of them were appointed for keeping every thing that was necessary for the service of the Temple, as, oil for the lamps, salt and wine for the sacrifices, vessels, viols and cups. Here were likewise halls to wash the victims in, galleries for the musick, and chambers for their instruments, from whence it is easy to judge, what vast buildings were required for all this. At the sides of the gates of these two inclosures, there were great porches; the court of the

^a The King's throne, which stood in this place, is called, 2 Chron. vi. 13. a brazen scaffold, and its dimensions are there given. The form of it is described, 1 King. x. 18. It is called, 2 King. xi. 14. and xxiii. 3. a pillar: The King stood by the pillar, i. e. stood upon the throne, which was by the entrance into the priests court. And this throne, is, I suppose, what is meant by the covert for the sabbath, 2 King. xvi. 17. This Ahaz pulled down, and the King's entry without, i. e. shut up the gate by which the King entered into this court, in order to please the King of Assyria, 2 Chron. xxviii. 24. The manner of the King's entering in at this gate; and of the peoples going in and out of the Temple, at the other gates of it, is what is described, Ezek. xliv. 1.-3. and xlvi. 1.-9. This throne, as has been observed, stood where Eli's formerly did. viz. by the way side, 1 Sam. iv. 13. i. e. at the north side of the east gate of the Temple or Tabernacle; and its height accounts for Eli's killing himself with a fall from it: and perhaps this throne is what is meant by the new court, 2 Chron. xx. 5. De Tabern. l. 6. c. 4.

priests had three gates, one to the east, one to the north, and one to the south. I believe it was in one of these porches, which was by the east-gate, that the chests stood which were appointed for receiving alms, and which were for this reason called *Gazophylacia*, which is as much as to say, *places for treasure*^a. The presents that were made by the Kings, were kept in them; and there were generally a great many people there, who came to the east-gate, to perform their vows, by offering what they had promised, which is the reason why our Saviour often preached there, as he did when he took such notice of the poor woman, whose little alms he extolled so much.

THE court of the Israelites had seven gates; one to the east was very *beautiful*, and called *Corinthian* by *Josephus*^b; without doubt, from the rich *Corinthian* bräfs, with which it was covered: it had likewise three gates to the south, and three to the north. The west side had no passage through it; and from this side you might take a view of all the back part of the Temple. This enclosure or court, as you see in the plan of it, had its cloysters, and a great number of apartments; to which several pious persons retired, and *continued in the Temple day and night*, as St. *Luke*^c says, of the widow *Annas*; so that women might lodge in these holy places, as well as men^d. And I think there are good reasons to prove, that after the ascension of our Lord, the apostles with the holy virgin, retired into one of these apartments; and that one of these was *The upper room*; that is, the upper floor, in which the apostles were assembled, when the HOLY GHOST descended upon them^e. In the four angles of this court, you see the places where the kitchens were. They were four square courts, surrounded by cloysters, in which there were places for the chaldrons^f, which served for boiling those parts of the sacrifices, which they who offered them were obliged to eat, and could eat no where but in the

^a Mark xii. 41, 43.

^b De Bello, l. 6. c. 6 *At this gate sat the lame man, who was cured by St. Peter*, Act. iii. 2.

^c According to the Dean of Norwich, her serving God day and night in the Temple, signifies no more than her constant attendance on the morning and evening sacrifice. Con. P. 2. B. 6. Year 88.

^d Ch. ii. *And in some of these the scribes and doctors often met to consult with one another, and to teach the people, in one of which our Saviour was found among them.*

^e *Ibid.* verse 46. De Tabern. l. 5. c. 9. § 5.

^f Act. ii. See De Tabern. l. 5. c. 11. § 2, 3, 4. V.

^f *supr.* p. 93.

^f Ezek. xlv. 21, 22, 23, 24.

Temple ^a; besides, those pious persons of both sexes before mentioned, who did not go out of the Temple, had likewise occasion for kitchens: those for the priests were at the western angles of their own court, where you will find them marked. They were, like the others, little square courts, encompassed with cloysters, in which the chaldrons were placed.

LASTLY, another enclosure or court, prodigiously great, encompassed all this magnificent work. The *Gentiles* were suffered to go into it, and it therefore bore this name. Great cloysters were ranged all round it, one of which, *viz.* that towards the east, was called *Solomon's cloyster* ^b: as it was guarded against the weather, the people assembled there in the winter; and the Gospel tells us, that JESUS CHRIST sometimes preached in it ^c. But though this court was open to the *Gentiles*, yet they could not go so far in, as to the court of the Israelites, because there was a balustrade of stone three cubits high, at the distance of ten cubits from the wall of it. And in this balustrade there were pillars at certain distances, upon which was engraven in Hebrew and Greek, a prohibition to all the Gentiles, and all such as were unclean, not to advance beyond it. This was probably the place where the humble publican staid, whilst the proud pharisee, who saw him at a distance from him, despised him ^d.

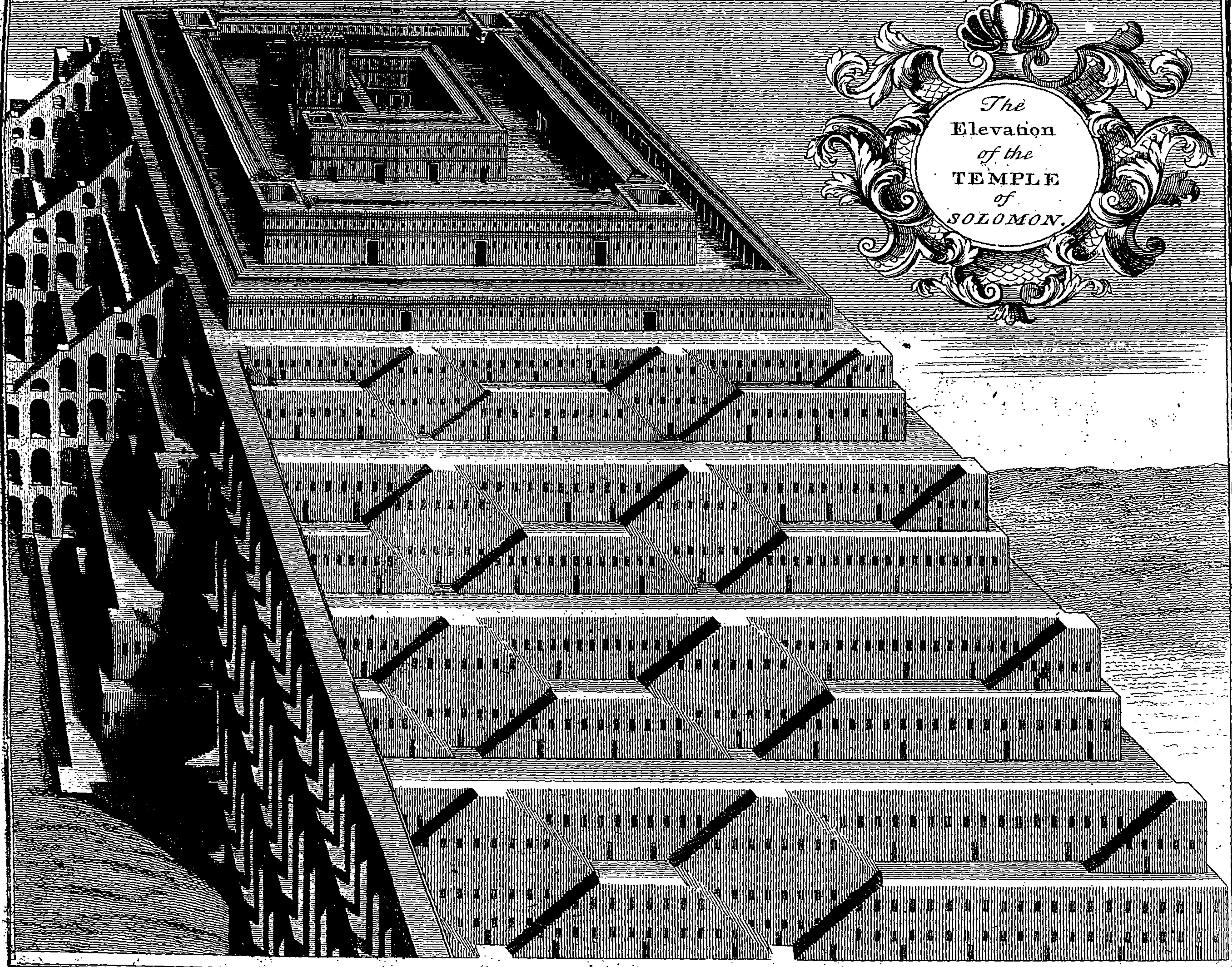
*The court
of the
Gentiles.*

THE plate in which we have given the plan of the Temple, is too little to contain all the names of the things in it, and of all the parts of it, at length; and we have therefore, instead of them, put letters, whose significations are as follows.

^a Deut. xii. 11, 12. xiv. 26, 27. xvi. 11. xxvii. 7. *And from these religious feasts, the primitive Christians took their Agapæ or feasts of charity, which in imitation of these entertainments of the Jews, they first celebrated in the Temple it self, Act. ii. 45. and afterwards in their churches. They were provided at the expence of the rich, and were partaken of both by rich and poor in common. De Tabern. l. 5. c. 10. § 1.* ^b Or Solomon's porch, Act. iii. 11. *Because built by him, whereas the other cloysters of this court were built long after his time. De Tabern. l. 5. c. 6. § 3.* ^c Jo. x. 22, 23. *It was in this court that the Jews kept their markets, which our Lord condemned, Mar. xi. 15. Mede's works, p. 44.* ^d Lu. xviii. 10. &c. *And this was that middle wall of partition between Jews and Gentiles, which JESUS CHRIST broke down, by destroying all the legal distinctions and observances, and uniting both Jews and Gentiles in one church, Eph. ii. 11, 12. And it was the supposing that Paul had brought Trophimus an Ephesian within this wall into the court of the Israelites, that made the Jews raise such a disturbance about it, as we see, Acts xxi. 27, -30. De Tabern. l. 5. c. 7. §. 2..*

- A. The Holy of Holies.
 B. The Holy.
 C. The court that runs round the Temple.
 D. The place where the knives for the sacrifices were kept.
 E. The ascent to the Altar.
 F. The chamber for the habits.
 G. The place where they made the cakes which were offered up in the Temple.
 H. H. The apartments for the singers.
 I. The place where the priests assembled together.
 L. The place where the salt was kept.
 M. The brazen-sea.
 N. The place for washing the burnt-offerings.
 O. The wells, or places where they put the machines which were used in drawing the water that was wanted in the Temple, for washing the court of the Sacrifices, for purifying the priests, and for washing the Victims.
 P. The gates.
 Q. The priests kitchens.
 R. The King's throne.
 S. The great Sanhedrim.
 T. The court of the kitchens.
a. The Ark of the covenant.
b. The altar of incense.
c. The golden candlestick.
d. The table of shewbread.
e. e. The two pillars, *Jachim* and *Booz*.
f. The porch.
g. The place where they kept the shewbread.
h. The place where they kept the stones which had been used about the altar.
i. The place where they kept the lambs for the daily sacrifice.
l. The bath where the priests purified themselves.
m. The kitchens.
n. Halls where they taught.
o. Different apartments for lodgings, and keeping the furniture of the Temple.
p.p.p. Porters lodges.
q. Wood-piles.
r. Magazine of perfumes.
s. The second Sanhedrim.
t. The apartment for the Nazarites.
u. The apartment of the lepers, who were to be shewn to the priests.
x. The place appointed for alms.
y. A space before the porters lodges.
z. The places of the pillars, on which was engraven the prohibition which forbade the Gentiles, and all unclean persons, going any farther in.

THERE



THERE are some halls and cells in the draught, which have no letters in them, because they may be supposed to have been appropriated to different uses, which we cannot now ascertain. It has been already said, that all the buildings in the third court belonged to the priests; their three floors were sufficient for their lodging, eating, and every thing else that was necessary. I have placed the second Sanhedrim at one of the gates of the second court, or enclosure; and perhaps the third may have been in one of those of the first. We shall speak of them both hereafter.

THIS is all that could be shewn in so little a plan, to which I have Plate 15. likewise added the orthography, or elevation. As the space upon mount *Morjab*, was not it self large enough for so capacious a building, it was necessary to make it larger, by raising terrasses, which must have had under them vast subterraneous works. For which reason, the walls which encompassed and supported the whole building, were of a prodigious height; on the side of the deepest valley, they were above three hundred cubits^a, which make above 500 French feet; and what buttresses must then be necessary to support them? The disposition of the stairs that went up to the Temple, was likewise admirable. The whole building was made of stones extreamly large. And this is that structure, which the disciples of JESUS CHRIST admired, and made him take notice of, as they were *going out of the temple*, and (as I believe) going down the steps^b.

AND we must not forget to observe here, that the roof of the Temple it self was stuck thick with sharp points, to prevent the birds lighting upon it; for the *Jews* carried their respect for the Temple of God to this delicacy. *Josephus*^c says they were made of gold.

AFTER the Temple of *Solomon* had been destroy'd, *Zerubbabel* obtained leave of *Cyrus*, to rebuild it, at the rerurn from the captivity^d. *The second Temple.* This second Temple was built in the same place, but fell short of the magnificence of the first. A long time after, *Herod the Great* very much repaired, and splendidly embelish'd it. But this second Temple

^a *The terrass was 400 cubits high.* Prid. description of the Temple. *Con. P. 1. B. 3.*
xiii. 1. ^c *Wars of the Jews*, Book 5. ch. 14. ^d *Ezra* i.

^b *Mark*

*Wants
five ad-
vantages
which
that of
Solomon
had.*

(for so the Jews call that of *Zerubbabel* and *Herod*) still wanted five advantages, which that of *Solomon* had : the *first* of which was, the *Urim and Thummim*. These two words signify *Light* and *Perfection*; or *Truth* and *Doctrine*. But what this *Urim* and *Thummim* was, is not agreed ^a. Some think, that these two words were engraven on the High-priest's pectoral, and that when he had this ornament on, he knew the most secret things. Others think that it was something inserted in the pectoral, by which the High-priest knew the will of God, and that it was for this reason call'd *Truth* and *Doctrine*; but what the figure of it was, is much disputed among the *Rabbins*. The *second* advantage, which the Temple of *Solomon* had, was the gift of prophecy, which was common among the Jews, as long as that Temple subsisted. The *third* was, the ark of the Covenant. The *fourth*, the presence of God, who answer'd the questions that were ask'd him. And the *fifth* was, the fire from heaven, which often came down and consumed the burnt-offerings. These were advantages, which no Temple had, but that of *Solomon* ^b.

*The Tem-
ples of
Gerizim
and E-
gypt.*

WE have already said, in our abridgment of the Jewish History, that *Sanballat* obtain'd power of *Darius*, and afterwards of *Alexander the Great*, to build a Temple upon mount *Gerizim*, in favour of *Manasses*, his son-in-law, who was made High-priest of it. This was at first consecrated to the true God; but afterwards *Antiochus Epiphanes* dedicated it to *Jupiter Hospitalis*, and the *Samaritans* did not make any great opposition to this change. But *John Hyrcanus* destroy'd it, about two hundred years after it was built, and the city of *Samaria* with it. The city was rebuilt by *Herod*, who in honour of *Augustus*, gave it the name of *Sebaste*, and he likewise rebuilt the Temple: but the *Samaritans* had little regard to it, and preferr'd mount *Gerizim* before it.

^a All agree, that they were something in the breast-plate, and that they were a sort of Oracle; but all differ about the matter of them, and the manner of God's giving answers by them, and all seem to mistake, in confounding them together, and making them one, and the same thing; whereas they seem to me to be two different Oracles, *Urim* that whereby God gave answer to those who consulted him in difficult Cases; and *Thummim* that whereby the High-Priest knew whether God did accept the sacrifice or no; and that therefore the former was called *Light*, and the latter *Perfection*. And I believe both were in use among the Patriarchs. Mede's Works, Discourse 35, p. 177-187. ^b See Erid. Con. P. 1. B. 3. Under the Year 534.

And we have likewise spoken of the Temple which *Onias* built to the true God in *Egypt*. But as the Scriptures don't acknowledge these Temples to have been lawful ones, we shall say no more of them; and shall therefore conclude this subject with a word or two of the Synagogues.

Thirdly. THE Synagogues were sacred places, set apart for prayer and instruction. With relation to the former of these, they were called *Oratories*: and the *Greek* word by which they are called in the New Testament ^a signifies both *Prayer* and *the house of Prayer* ^b. The Synagogues had no certain form; but they had each of them an altar, or rather table, upon which the book of the law was spread. At the East side, there was a cupboard ark or chest, in which this book was kept ^c, and they had a great many lamps hung to the ceilings. The women were separated from the men, in a chamber, which joining to the Synagogue, they could from thence hear and see what was done. It is believ'd to have been during the captivity, that the Jews having no Temple, began to build these *places of assembly* (for that is what the *Greek* word *Synagogue* signifies) for prayer and instruction in the law. There were several of them in every city; they reckon up to the number of four hundred and eighty in *Jerusalem* ^d. Which number was necessary for that prodigious multitude of Jews, who were oblig'd to come thither three times a year, to worship God in the Temple. Of these Synagogues, some were peculiar to the Jews of every country, and every condition. And thus mention is made in the *Acts*, of the *Synagogue*,

^a προσευχή. The Proseuchæ differ from the Synagogues in several particulars, 1. In Synagogues the prayers were offer'd up in publick forms; in the Proseuchæ every one pray'd apart by himself, as in the Temple. 2. The Synagogues were covered houses; but the Proseuchæ open courts. 3. The Synagogues were all built within cities; but the Proseuchæ without, and mostly on high places. That in which our Saviour pray'd, was on a mountain, Luke vi. 12. which makes it probable, that these Proseuchæ are the Serac, which in the Old Testament are called High Places. For they are not always condemned, but only when apply'd to idolatrous worship. And these Proseuchæ had groves in or about them, as the High Places had, Prid. Con. P. 1. B. 6. p. 306, 307. of the Fol. Ed. ^b Thus it may be understood in either sense, in Luke vi. 12. and Acts xvi. 13-16. ^c The seats of the Synagogues were so placed, that the people always sat with their faces towards the elders, and the place where the law was kept; and the elders sat with their backs to this chest or ark, and their faces to the people; these latter are the πρωτοκαθεδρίαι τῶν συναγωγῶν, which the Pharisees affected, and for which our Lord condemns them, Matt. xxiii. 6. Lamy de Taber. l. 4. c. 8. §. 4. ^d Buxt. Lexicon. Talmud. at the word סנהדרין.

of the *Free-men* and of the *Alexandrians* ^a. Philo in the relation of his embassy to *Caligula*, says, there were a great many *freemen* in *Rome*, who were Jews. And what the same author says of the Synagogues ^b, is as follows. *The Jews at all times instruct one another in the Holy Scriptures, but especially on the seventh Day, which they think an holy day, and on which it is not lawful to do any manner of work. Every time they go to the Synagogues, which are holy places, the youngest place themselves at the feet of the aged, and hearken with a great deal of attention. One reads the sacred books, and another of the best understanding and most learning, explains the difficulties they meet with in them. And in another work* ^c, he likewise says in effect the same thing. *Every seventh day (says he) are opened throughout the whole city, a great number of publick schools of prudence, temperance, fortitude, justice, and all other virtues. There some sit down modestly, and in profound silence give a wonderful attention to those holy discourses, which they thirst after. And one of the most learned stands up, and gives them some excellent instructions, how to behave themselves wisely, through the whole course of their lives* ^d.

IN the map of *Jerusalem*, you see several of these Synagogues, at the top of which stands a man with a Trumpet. It was thus, that they proclaim'd the time of prayer, and the hour, when every solemn festival began.

^a Acts vi. 9. ^b In a treatise entituled, The good man always free. ^c De Septenario.
^d And therefore the Synagogue, of which Tyrannus was one of the Governours, is called a School.
 Acts ix. 19. De Tab. lib. 4. c. 8. §. 1.





C H A P. V.

*Of the different ways of measuring time among the Hebrews:
their hours, days, weeks, months, years, and Jubilee.*

GOD who formed the republick of the Hebrews, was not wanting in appointing certain fixed and regular times for the performance of things, without which, all would necessarily have run into disorder and confusion. And this appointment was the more necessary, in that he prescrib'd the performance of certain sacrifices, and the observance of certain festivals; both which he therefore fix'd to certain appointed days. But it would be very difficult to form a clear notion of them, if we knew not the manner, in which the Hebrews regulated and measured time. For though all people make use of almost the same terms, yet have these terms very different significations. So that our hours, days, months and years, are very different from those of the Hebrews; and we shall therefore in this chapter speak, *First* of days. *Secondly* of weeks. *Thirdly* of months. *Fourthly* of years.

First of Days. Time is the measure of the duration of things; which duration we judge of, by the relation it bears to the course of the planets; that is, we say a thing has had a longer or shorter duration, in proportion as certain planets have made more or fewer revolutions, during its subsistence. Now these planets have, or appear to have several different motions, one of which is round the earth, whereby they are carried with the firmament, from east to west: and the time that this revolution lasts, is called *a day*. For this word does not only signify the time, which the Sun gives us light, but likewise the whole space of this revolution of the planets round the earth. But as people differ in their days, so likewise in the beginning of them, which all do not reckon in the same manner. For some begin them at noon, others at mid-night; these at sun-rising, those at sun-set. The Hebrews follow this

People make use of the same terms in measuring time, but to different senses.

this last method, that is to say, with them the day begins at sun-set, and ends the next day at the same time ^a. From whence it is, that we read in the Gospels, that the sick were not brought out to JESUS CHRIST on the Sabbath-days, till after sun-set ^b; which was because the Sabbath was then ended, and the Jews, who were scrupulously exact in observing it, were no longer afraid of any violation of it.

AND it was likewise customary with the Hebrews, to express a whole day by the terms, *The evening and the morning* ^c, or by these, *The night and the day*. Which the Greeks express by their *νοχθήμερον*, and which as well signifies any particular part of the day or night, as the whole of it. And this is the reason why a thing that has lasted two nights and one whole day, and a part only of the preceding and following days, is said by the Hebrews, to have lasted *three days and three nights* ^d.

The ancient manner of dividing the day.

IT is with time, as with places with respect to its division; it is purely arbitrary. Formerly the *Hebrews* and *Greeks* divided the day, only according to the three sensible differences of the sun, when it rises, when it is at the highest point of elevation above the horizon, and when it sets; that is, they divided the day only, into morning, noon, and night. And these are the only parts of a day, which we find mentioned in the Old Testament; the day not being yet divided into twenty four hours. Since that, the *Jews* and *Romans* divided the day, that is, the space between the rising and setting of the sun, into four parts, consisting each of three hours.

The manner of dividing the day among the Jews.

But these hours were different from ours in this, that ours are always equal, being always the four and twentieth part of the day, whereas with them, the hour was a twelfth part of the time, which the sun continues above the horizon. And as this time is longer in Summer than in Winter, their Summer-hours must therefore be longer than their Winter-ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon; the ninth divided that, which was between noon and sun-set. And it is with relation to this division of the day, that JESUS CHRIST says in the Gospel, *Are there not twelve hours in the day* ^e? But this difference between the Summer and Winter-hours, was not very sensible in *Judea*:

^a Exod. xii. 18. Lev. xxiii. 32.

^b Matt. viii. 16. Mark i. 32.

^c Gen. i. 5-13.

^d Matt. xii. 40. ^e John xi. 9.

for it not being near so far from *the Line* as *France* is, their days were almost equal. The longest day in the year, which at *Paris* is sixteen hours, is but thirteen at *Jerusalem*.

THE Hebrews likewise distinguish'd between two evenings. The first began at noon, when the sun begins to decline, and reached to its setting; the second began at that setting; and they call the space of time between these two, that is, from noon to sun-set ^a, *Been Haarbaim*, that is, *between the two evenings* ^b.

THE night was likewise divided by the Hebrews into four parts. These were called *watches*, and lasted each three hours. The *first* is called by *Jeremiah* *The beginning of the watches* ^c; the *second* is called in the book of *Judges*, *The middle watch* ^d, because it lasted till the middle of the night. The beginning of the *third* watch was at mid-night, and it lasted till three in the morning; and the *fourth* ^e was called *The morning watch* ^f. The first of these four parts of the night began at sun-set, and lasted till nine at night, according to our way of reckoning; the second lasted till mid-night; the third till three in the morning; and the fourth ended at sun-rising. The Scripture sometimes gives them other names; it calls the first *the evening*, the second *mid-night*, the third *the cock crowing*, and the fourth *the morning* ^g.

Secondly, The Hebrews, like us, make their weeks to consist of seven days, six of which are appointed for labour; but they are not suffer'd to do any work on the seventh day, which is therefore called *the Sabbath*, that is, *a day of rest*. *The Jewish week and Sabbath.*

THE observation of the *Sabbath* began with the world. God after he had employ'd six days in making the universe out of nothing, *rested* the seventh day, and therefore appointed it to be *a day of rest* ^h. But this term *Sabbath* is likewise sometimes taken for the whole week. And from hence it is, that the *Pharisee*, when he would express his fasting twice in a week, says, that *he fasted twice every Sabbath* ⁱ.

THE days of the week have no other names but those of their order, the first,

^a Or rather the ninth hour, which is the middle point between them, is what they called between the Evenings, De Tabern. l. 7. c. 7. §. 1. ^b Exod. xii. 6. ^c Lamen. ii. 19. ^d Judges vii. 19. ^e Matt. xiv. 25. ^f Exod. xiv. 24. ^g Mark xiii. 35. ^h Gen. ii. ⁱ Luke xviii. 12.

The Preparation for the Sabbath explained.

second, third, &c. from the Sabbath ; and therefore as the Hebrews express *one* and *the first* by the same word, *una Sabbati* is with them, the first day of the week. But nevertheless, the *Hellenist* Jews have a particular name for the sixth day, that is, for the vigil of the Sabbath, and call it *parasceue*, that is, *the preparation* ^a. The law of the *Sabbath* oblig'd the Jews to so strict a rest, that they were not suffer'd to dress their victuals, nor even to light their fires ; which oblig'd them to *prepare* things on the vigil. And this day had another name among the Jews, who were not *Hellenists* ; for they call'd it, *The Vesper of the Sabbath* ; and this *Vesper* began at the ninth hour, that is, three hours after noon. It was at that time, that they began to make preparation for the day following, and if they took a journey on that day, they took care to be at the end of it before the setting of the sun. And the Emperour *Augustus*, in compliance with their customs, made an edict in their favour, which forbade the bringing the Jews before any court of justice on Fridays, after the ninth hour of the day.

Two other sorts of weeks among the Jews.

BUT besides this *week of days*, the Hebrews had another week, which consisted of seven years ; the last of which was a year of rest, and was call'd *the Sabbatical year*. The earth rested on this year, and no one was suffer'd to cultivate it. And at the end of seven *weeks of years*, that is, after forty-nine years, the forty-ninth year, was call'd *the year of Jubilee*. Some think it was the fiftieth year, but they are mistaken. It is true, that according to the common manner of speaking in the Scripture, the year of *Jubilee* is the fiftieth year ; but I have shewn in my work upon the Temple of *Jerusalem* ^b, that it must be understood in the same sense, that the *Sabbath-day* is call'd *the eighth day*, that is, reckoning from one *Sabbath* to another, inclusively of both. And in the same manner the *Olympiads*, which contain'd the space of four years, are call'd *Quinquennium*, *the space of five years* ; because by one Olympiad was ordinarily understood the space contain'd between the two Olympiads, with which it began and ended, reckoning the beginning of the latter as included in the former.

The difference of the courses of the sun and moon.

THE sun and moon being the most considerable of the planets, are the most proper to distinguish time. They have both two different motions, in the first of which, they move round the earth from east to west in.

^a Mark xv. 42. ^b De Tabern. l. 7. c. 7. §. 6.

twenty four hours; and in the second, they move eastward, but their course is unequal. For the sun takes up three hundred sixty five days, five hours, and forty nine minutes in his, whereas the moon finishes hers in twenty-seven days, seven hours, and some minutes. The circle which she describes, cuts the *Zodiac* (which is that circle which the sun describes in a year) in two places; which are by astronomers call'd *Nodes*, and vary every month. And this inequality of motion it is, which is the cause that the moon is sometimes directly before the sun, and sometimes at a distance from it. The space between her leaving the sun and rejoining it, takes up twenty nine days, twelve hours, and some minutes, because at the same time that she is making her revolution, the sun is likewise advancing in the *Zodiac*: so that when she is returned to the point of the *Zodiac*, from whence she set out, she has yet all that way to go, which the sun has advanc'd in the mean time, before she can come before it again; and this takes up two days and some hours. The Hebrews call the space between one conjunction and the other, *Jarca*, and the Greeks $\mu\eta\nu$; from whence the Latins have their *Mensis*, and the French their *Mois*, [and we our *Month*.]

Thirdly. IT is certain that at first the months were regulated by the moon; because the intervals of time are most easily distinguish'd by the course of this planet. When it is before the sun, it is as it were swallow'd up in its rays; but as soon as it begins to separate from it, its crescent begins to shew it self, and increases insensibly, till at last its whole *Disc* becomes luminous, and then it is at full; after which, its light diminishes, and returns through the same figures, to its first crescent, and then it re-enters the rays of the sun.

The Jews regulate their months by the moon.

AND as the moon regulates the months, so does the sun the year; and the division which we make of the year into twelve months, has no relation to the motion of the moon. But it was not so with the Hebrews; their months are lunar; and their name sufficiently shews it. They call them *Jarckin*, which comes from *Jarac*, which signifies *the moon*. It is disputed, whether the antediluvian months were not rather regulated by the sun; that is, whether they were not all equal, so that each contain'd the twelfth part of an year; but learned men are agreed, that from the time of *Moses*, the Jewish months have been lunar. They don't reckon the beginning of them, from the time that the moon joins the

sun,

sun, because that planet then disappears; but they begin it, at her first *Phasis*, as soon as upon her separation from the sun, she first shews herself in the west, after sun-set. And for this reason they call the beginning of the month *The New moon*; though the Latin Interpreter, to accommodate himself to the Roman stile, calls it the *Calends*^a. The moment in which this conjunction between the sun and moon is made, can only be known by an astronomical calculation, because she does not then appear; and because the Hebrews were little skill'd in this science, especially at the first forming of their republick, God therefore commands them to begin their months at the first *Phasis*, or first appearance of the moon, which required no learning to discover it. And because this first appearance of the moon was of importance in their religion, God having commanded that the *New moon* should be a festival, and that they should offer up a particular sacrifice to him on that day^b; it cannot therefore be improper, to give some account here, of the care the Hebrews took to discover this *New-moon*.

How the
Jews fix-
ed the be-
ginning of
their
months.

AND in the first place then, this was an affair, in which the great *Sanhedrim* was concern'd; there were always some of that body, who apply'd themselves to astronomy; and the different Phases of the moon were likewise painted upon the hall, in which the *Sanhedrim* assembled. And in the second place, it belonged to them to choose men of the strictest probity, who were sent to the tops of the neighbouring mountains at the time of the conjunction; and who no sooner perceived the *New-moon*, but they came with all speed, even on the Sabbath-day it self, to acquaint the *Sanhedrim* with it. It was the business of that council to examine whether the moon had appeared, and to declare it; which was done by pronouncing these words, *The feast of the new-moon, The feast of the new moon*, and all the people were informed of it, by the sound of trumpets. To which ceremony *David* alludes, when he says, *Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day*^c. The air is so serene in *Judea*, that it seldom happened that the clouds hid the moon: but when it did so happen, the error it occasioned was immediately rectified, and not suffered to pass into the next month. The

^a Num. x. 10. ^b Num. xxviii. 11. ^c Psal. lxxxi. 4.

decrees of the *Sanhedrim* on this, as well as other occasions, were so revered, that the Jews say they ought to be obey'd, even when they are mistaken.

FROM what has been said of the course of the moon, it appears, that there are two sorts of months; the one, which is regulated by the circle which the moon describes, and takes up twenty-seven days, seven hours, and some minutes, which is called the *Periodical* month; and another, which is measured by the space between two conjunctions of the moon with the sun, which is called the *Synodical* month, and consists of twenty-nine days, twelve hours, forty-four minutes, and some seconds. This last is the most popular and only in use; because the *Phases* of the moon are most proper to distinguish the beginning, middle, and end of it. The hours which exceed nine and twenty days, make the months alternatively one of nine and twenty days, and one of thirty. Formerly *the Sanhedrim* settled the number of days in each month; but now the Jews follow the common calculation, and their months are one of nine and twenty days, and another of thirty.

Fourthly, Nothing now remains upon this subject, but to speak of the Jewish year. Concerning which, I shall not enter into the dispute whether they used the solar, or the lunar one, because it is certain, that they were both in use among them. I only observe, that they took a very particular care, that the first month of their sacred year, that is, of the year whereby their festivals and religion were regulated, did never expire before the *Equinox*; and that, without this precaution, they would have solemnized the same festivals twice in the same solar year. So that the *Equinox* was a fixed point, which the Jews made use of to regulate their years by; and they did it in this manner.

THE two *Equinoxes* began each a different year. The new moon, which follow'd the *Autumnal Equinox*, after the fruits were gather'd in, began *The civil* year; the common opinion of which is, that the world was created in this season, and this was formerly the first month in the Jewish year. But after the Jews came out of *Egypt*, *Moses*, to preserve the memory of their deliverance, commanded, that the month in which that deliverance was wrought (which was in the time when the earth opens her bosom, and all things begin to bud) should have the first rank; and

by

by this means, *The vernal Equinox* began a second year, which was called *The sacred*, or *The ecclesiastical* year. But though these years have different beginnings, yet they both consist of twelve months, which are according to their order call'd, the first, second, third, &c. And formerly there was none of them had any particular name, but the two equinoctial ones, and they were call'd, the vernal one, *Avib* or *Abib*, which signifies *a green year of corn*; and the autumnal one, *Ethanim*. But about the time of the captivity, each month had a particular name, which were these. The first month, formerly call'd *Abib*, was call'd *Nisan*; the second *Iyar*; the third *Sivan*; the fourth *Tammuz*; the fifth *Ab*; the sixth *Elul*; the seventh *Tisri*; the eighth *Marchesvan*; the ninth *Cisleu*; the tenth *Tebeth*; the eleventh *Shebat*; the twelfth *Adar*. Nevertheless, there were some years in which they added a thirteenth month, which was called *Veadar*, or *The second Adar*. Nor were the planets only made use of to distinguish time, it was likewise distinguish'd by the different seasons which succeeded one another, as well as by them. After the earth has closed up her bosom in the *Winter*, she opens it in the *Spring*, and brings forth herbs; and then during the *Summer*, the sun warms it, thereby to ripen the corn and fruits, that they may be gather'd in before the return of the *Winter*. Which difference of the seasons arises from the sun's nearness to, or distance from us, according to which, it continues more or less time above the horizon.

How astronomers regulate the year and its different seasons.

BUT, that all this may be the better understood, it is necessary, that we briefly explain the first principles of the sphere. Between the poles of the world, the astronomers have feigned a circle, which cuts the sphere into two equal parts, and to which they give the name of *The Equinoctial*. And at a certain distance from this, they have made another line on each side of it, which they call *The Tropicks*; to which they add a fourth, which they draw from one of these *tropicks* to the other, and which cuts *the equinoctial* obliquely in two opposite points; and this they call *the Zodiac*. And upon this *Zodiac* they have marked out four principal points, two in the places where it touches *the tropicks*, and the other two in its sections of *the equinoctial*; and by this means they explain the length of the year, the difference of the seasons, and the

inequality of days and nights. For the year is nothing else, but the space of time which the sun takes up in running through *the Zodiac*. When it is at the points which cut *the equinoctial*, the days and nights are equal, and we then have *Spring* or *Autumn*. When it advances towards our pole, and comes to our *Tropick*, we then have *Summer*; and when it returns back and repassing *The Equinoctial*, otherwise called *The Line*, comes to the other *Tropick*, we then have *Winter*. Of these four points, the two which touch *the tropicks* are call'd *Solstices*, and those which cut *the equinoctial*, are called *Equinoxes*.

THE ancient astronomers thought that the sun took up three hundred and fixty five days and six hours. Which six hours they joined together every fourth year, and making a day of them, inserted it in the month of *February*. And the first day of the month, was then by the *Romans* called *the Calends*; and they reckoning backwards, into the days of the preceding month, called them, the *first, second, third, &c. of the Calends*. And this additional day being made *the sixth of the Calends of March*, and they reckoning on these years, two sixth days of these *Calends*, this was the reason why the years, in which these additional days were inserted, were called *Bissextile*. So that every four years, the month of *February* which ordinarily consisted of twenty-eight days had a day added to it, and was made to consist of twenty-nine. But the astronomers of latter ages, having made more exact observations, have found, that the year was not so long by eleven minutes. A difference, which how inconsiderable soever it may appear, did yet introduce a confusion in the seasons of the year, in a succession of several ages. So that the *vernal Equinox*, which at the time of the council of *Nice*, fell on the twentieth or twenty-first day of *March*, was found to fall in the sixteenth century, on the tenth or eleventh. For the reason why the *Equinox* at any time advances or goes back a day, is the difference between the *Bissextile* and the common year. And in order therefore to put a stop to this disorder, which in time would have thrown back the month of *April*, in which nature awakes, and begins to dress her self in her vernal ornaments, into the midst of *Winter*, the Calendar was reformed, about the end of the 15th Century^a, and by retrenching of ten

The Bis-
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^a In the year 1512. during the pontificate of Gregory the Xlth, therefore called the Gregorian, or new Stile.

days,

days, the *Equinoxes* were brought back to the same points they were at, at the council of *Nice*. And they have likewise retrenched one *Bissextile* every hundred years, (which nevertheless continues to be ordinarily placed every fourth year as before) because that in the space of four centuries, the eleven minutes every year (as above mention'd) are so far from making four compleat days, that they make but little more than three; and by this means, the points of the *Equinoxes* are so fixed for the future, that they can never vary again. The reader will I hope pardon this digression which I make, because it may be doubtless of some assistance to those, who have not thoroughly studied these matters.

LET us now see, by what means the Jews regulated their year so exactly, that its first month always came in the Spring. There were two reasons that engaged them to be extremely exact in this matter. The one of which was, that the law obliged them to offer up to God a sheaf of ripe barley, or at least of such as was pretty near ripe, in this first month; and the other was, that the passover, which fell on the fourteenth day of this month, could not be celebrated without offering up an infinite number of lambs, which it would have been impossible to have had in Winter. And it was therefore necessary that this first month, in which the feast of the passover was celebrated, should not be entirely passed before the *vernal equinox*, and that it should always fall in the same season of the year.

The intercalary month.

IN the mean time, twelve lunar months, make but three hundred and fifty-four days, eight hours, forty-nine minutes, and some seconds. And consequently this year must be shorter than the solar one, by eleven days, some hours, and some minutes. But it has been already said, that the Jews regulated their months by the *Phases* of the moon, and not by any astronomical calculations. And when therefore their twelfth month was ended, and they found that their spring was not yet come, the next new moon was not made to belong to the first month, but to a thirteenth which they inserted, and therefore called, *The intercalary month*. And this they did so exactly, that the full of the moon of the month *Nisan*, never came before the *Equinox*; that is, before the day when the sun entering the first degree of *Aries*, makes the days and nights equal.

BUT

BUT that I may give all the necessary light that is wanting in this affair, I shall observe, that the Jews have four sorts of years, or rather that each year has four beginnings. That of the *civil year* was in the month *Tisri*; that of the *sacred year*, in the month *Nisan*; that of *the tythe of the cattle* in the month *Elul*, that is to say, according to the *Rabbins*, that they began from this month, to take an account of all the cattle which was born, that they might offer the tythe of it to God ^a; and lastly, that of *trees*, which was on the first or fifteenth of the month *Shebat*. For the same *Rabbins* likewise say, that the law having commanded that the fruit of a tree newly planted should not be eaten of, till after three years ^b, because the tree was, till that time, thought unclean; it is from the last mention'd month, that they began to reckon this sort of year.

WHAT I have said concerning these four distinctions, relates only to the common year of the Jews, which as has been said, consisted of twelve or thirteen lunar months. But besides this year, they had a second, (as has also been already observed) which consisted of *seven years*, and was called *sabbatical*. On this year the Jews were not permitted to cultivate the earth. They neither plow'd, nor sow'd; nor prun'd their vines; and if the earth brought forth any thing of its own accord, these spontaneous fruits did not belong to the master of the ground, but were common to all, and every man might gather them. So that the Jews were oblig'd during the six years, and more especially in the last of them, where in they cultivated the earth, to lay up provisions enough to last from the end of the sixth year to the ninth, in which was their first harvest after the *sabbatical year* ^c.

AND as seven common years made the *sabbatical year*, so did seven *sabbatical years* make a third sort of year among them, which was called *the year of Jubilee*. It returned every forty-nine years. The name of *Jubilee* is derived from the ceremony of proclaiming this year, by the sound of a *Ram's-horn*, according to those who will have it, that the Hebrews called Rams *Jobelim*: but learned men are not agreed

^a Levit. xxvii. 32.

^b Levit. xix. 23.

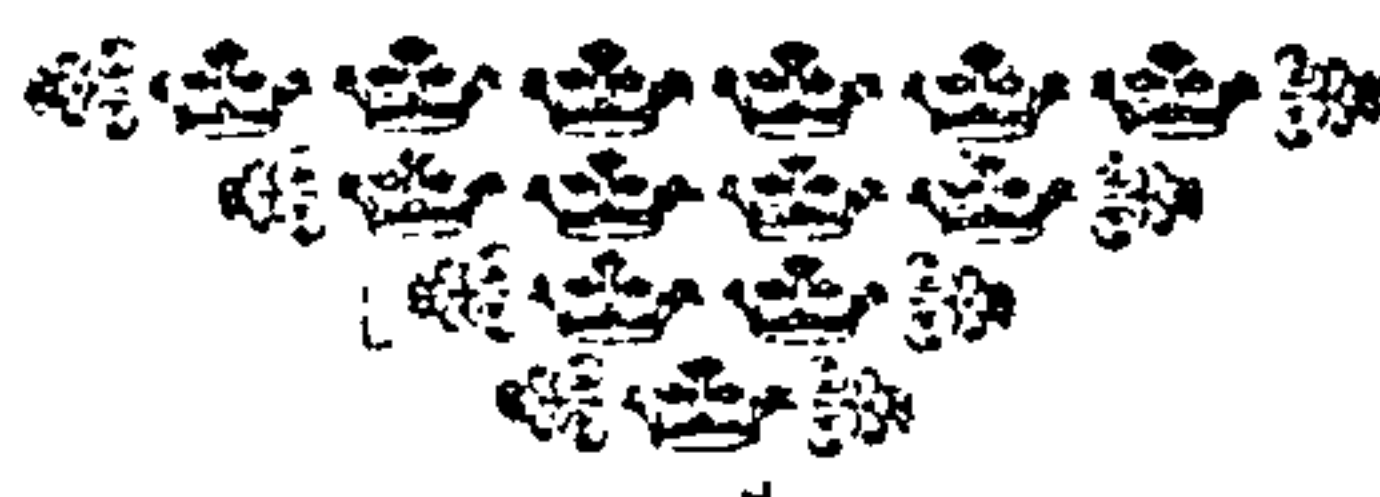
^c Levit. xxv. 1-7.

about this etymology. According to *Josephus*, this word signifies *liberty*, and may be derived from an Hebrew word, which signifies *to bring back again*, because this was the year, which *brought again* the happy time, when every one recover'd his liberty, and re-enter'd upon the possession of his inheritance^a. But the name of *remission*, which the Scripture gives it^b, better expresses the privileges of this famous year. For all debts were now blotted out, and no one could any longer demand them. They who had either voluntarily, or by constraint sold their estates, were again put into the possession of them, as their right; and all slaves likewise received their liberty *gratis*. There are some who think, that the word *Jobel* formerly signify'd the same thing as, *to play upon a trumpet*, and that it is from thence, that the name of *Jubal* is derived whom the Scripture calls *The father of all such as handle the harp and organ*^c. But what should be most especially observed is, that God, by the institution of *the sabbatical year*, and *the Jubilee*, would put us in mind of the creation, which he had finished before the seventh day, and at the same time give us an idea of the manner, in which man would have lived, if he had continu'd in his state of innocence. In *the sabbatical year*, what the earth produced was, as I have said, common, and every one might reap the benefits of it; and in the year of *Jubilee*, every one re-enter'd upon the possession of the estates of his ancestors, and a perfect liberty was granted to all slaves; and as the *Romans* reckon'd by *Lustra*, and the *Greeks* by *Olympiads*, so did the Jews by *Jubilees*.

^a Levit. xxv. 8---17.
^b v. 21.

^b Annus remissionis. Numb. xxxvi. 4. *Vulgate*.

^c Gen.



THE JEWISH CALENDAR ².

*I*N it I have set down all their festivals ; not only those which the law prescribes, but those likewise which were not established till since the destruction of the first temple, and those which the Jews observe at this day. For the better understanding of which, it must be remember'd, that the Jewish days begin at sun-set, and that by this means, one of their days answers to two of ours. As for instance, the feast of the Passover, which was celebrated on the second day of April, began at the setting of the sun on that day, and lasted till the setting of the sun on the third of April.

To the festivals I have here added the days of mortification, among the Jews, that is to say, the days wherein they fasted, or afflicted their souls. All the Jewish Calendars are not uniform with respect to these days ; but a difference is found in the different editions of them.

And lastly, I have likewise set down here the books and chapters of the Scripture, which the Jews used to read in the Synagogues. This was one of their most antient customs. They read over the whole law once every year ; and divided it in such a manner, that whether the year had thirteen, or but twelve months, yet still they ended Deuteronomy before the feast of Tabernacles, and began Genesis again on that day. So that, the lessons in Deuteronomy were either longer or shorter, according as there were more or fewer Sabbath-days in it ; that is, according as the year was either common or intercalary.

It must likewise be observed, that the Jewish months being lunar, cannot exactly answer to ours. The rule they follow, as I have said, is this, that the first month was always that, whose full-moon followed next after the vernal Equinox ; which is the reason, that the Paschal new-moon sometimes happens sooner, and sometimes later. But this difference cannot be greater than that of one month ; for the Paschal moon always falls either in March or April : so that one month of the Jews may answer to two of ours.

² This Calendar was composed by Rabbi Hillel, in the year of our Lord, 358. The Jews had none before that time. De Tabern. l. 7. c. 8. §. 2.

T I S R I,

formerly called ETHANIM.

THE FIRST MONTH
of the Civil year.THE SEVENTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our September and October.

1. *Rosch Haschana*, the beginning of the civil year. *The feast of trumpets*, commanded in Leviticus ^a.
- 2.
3. *The fast of Gedaliah*, because *Gedaliah* the son of *Ahikam*, and all the Jews that were with him, were slain at *Mizpah* ^b. This is the fast, that *Zechariah* calls *The fast of the seventh month* ^c.
- 4.
5. *A fast*. Twenty Israelites are killed; *Rabbi Akiba*, the son of *Joseph*, is loaded with irons, and dies in prison.
- 6.
7. *A fast*, appointed on account of the golden calf ^d.
THE lessons for this day were *Deut.* xxvi. 1. to *Deut.* xxix. And the lxth. chapter of *Isaiah*.
- 8.
- 9.
10. *The fast of Expiation* ^e.
- 11.
- 12.
- 13.
14. The lessons for this day were, from *Deut.* xxix. 10. to *Deut.* xxxi. 1. when the year had most Sabbaths; and when least, they finish'd this book. And from *Isa.* lxi. 1. to *Isa.* lxiii. 10.
15. *The feast of Tabernacles* ^f. It lasted seven days, exclusive of the *Octave*.
- 16.
- 17.
- 18.
- 19.
- 20.
21. *Hosanna Rábba*, the seventh day of *the feast of Tabernacles*; or, *The feast of branches*.
THE lessons for this day were, from *Gen.* i. 1. to *Gen.* vi. 9. and from *Isa.* xlii. 5. to *Isa.* xliii. 11.
22. *The Octave of the feast of Tabernacles* ^g.
23. *The solemnity of the law*, in memory of the covenant and death of *Moses*. On this day *Solomon's* dedication was finish'd ^h.
- 24.
- 25.
- 26.
- 27.
28. THE lessons were from *Gen.* vi. 9. to *Gen.* xii. 1. and from *Isa.* liv. 1. to *Isa.* lv. 5.
- 29.
30. ON this day the lessons were, from *Gen.* xii. 1. to *Gen.* 18, 1 and from *Isa.* xl. 27. to *Isa.* xli. 17. ⁱ

^a Lev. xxiii. 24, 25. Num. xxix. 1. ^b 2 Kings xxv. 25. Jer. xli. 2. ^c Zech. viii. 19. ^d Exod. xxxii. 6, 7, 8. ^e Lev. xxiii. 27. ^f Lev. xxiii. 34, 35. ^g Lev. xxiii. 36. ^h 1 Kin. viii. 65. ⁱ This day is the fast held in commemoration of the murder of *Gedaliah*, whom *Nebuchadnezzar* made governour of *Judea*, after he had destroy'd *Jerusalem*, according to *Prid. Con.* P. 1. B. 1. under the year 588. MAR-

MARHESVAN, or MARCHESVAN.

THE SECOND MONTH
of the Civil year.

THE EIGHTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our October and November.

1. *The New-moon*^a.

20.

2.

21.

3. THE lessons for this day were, from
Gen. xviii. 1. to Gen. xxiii. 1. and
from 2 *Sam. iv. 1. to 2 Sam. iv. 38.*

22.

4.

23. [*A fast in memory of the stones*
of the altar, the *Gentiles* prophane-
ned, 1 *Mac. iv. 46. Megill. c. 8.*^d]

5.

6. *A fast*, appointed on account of
Zedekiah's having his eyes put out
by the command of *Nebuchadnezzar*,
after he had seen his children
slain before his face^b.

THE lessons for this day were, from
Gen. xxviii. 10. to Gen. xxxii. 3.
and from *Hos. xi. 7. to Hos. xiv. 3.*

7.

24.

8. THE lessons for this day were, from
Gen. xxiii. 1. to Gen. xxv. 19. and
from 1 *Sam. i. 1. to 1 Sam. i. 32.*

25. [*A fast in memory of some pla-*
ces which the *Cutheans* seized,
and were recovered by the *Israe-*
lites after the captivity^e.]

9.

26.

10.

27.

11.

28.

12.

29.

13.

14.

15. THE lessons for this day were,
from *Gen. xxv. 19. to Gen. xxviii.*
10. and from *Mal. i. 1. to Mal. ii. 8.*

IN this month the Jews pray'd for the
rain, which they call *fore*, or *The*
Autumnal rain, which was very sea-
sonable for their seed. It is men-
tion'd in *Deuteronomy*^f and *Jer-*
miah^g. *Genebrard* pretends, that
they did not ask for this rain till
the next month. Perhaps there
might be no stated time for asking
for it, that might depend upon
their want of it. The Jews say it
was in *October*; and it was call'd
in general, *The Autumnal rain*,
which season lasted three months.

16.

17.

18.

19. [*A fast to expiate the crimes com-*
mitted on account of the feast of
Tabernacles. See *Bartholocius's*
Calendar^c.]

^a Calmet observes, (in his *Jewish calendar*, at the end of his *Dictionnaire historique*, &c. de la Bible) that the Jews always made two new moons for every month; the first of which is the last day of the preceding month and the first day of the month, is the second new moon of that month.

^b 2 Kings xxv 7. Jer. lii. 10. ^c Calmet's *Dictionnaire*, &c. ^d Calmet's *calendar*, at the end of his *Dictionnaire*, &c. ^e Ibid. ^f Deut. xi. 14. ^g Jer. v. 24. C I S-

C I S L E U, or C A S L E U.

THE THIRD MONTH
of the Civil year.

THE NINTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our November and December.

- | | |
|--|---|
| 1. <i>The New-moon.</i> | 13. |
| 2. [<i>Prayers of rain. Bartholocci-</i> | 14. |
| <i>us's calendar</i> ^a .] | 15. |
| 3. [<i>A feast in memory of the idols,</i> | 16. |
| <i>which the Asmoneans threw out</i> | 17. THE lessons for this day were, from |
| <i>of the Temple, Megil. Taanith.</i>] | <i>Gen. xli. 1. to Gen. xlv. 18. and</i> |
| 4. | <i>from 1 Sam. iii. 15. to the end of</i> |
| 5. | <i>the chapter.</i> |
| 6. THE lessons for this day were, from | 18. |
| <i>Gen. xxxii. 3. to Gen. xxxvii. 1.</i> | 19. |
| <i>and the whole book of Obadiab,</i> | 20. |
| <i>or from Hof. xii. 12. to the end</i> | 21. |
| <i>of the book.</i> | 22. |
| 7. <i>A fast, instituted because King</i> | 23. |
| <i>Jehoiakim burned the prophecy of</i> | 24. |
| <i>Jeremiah, which Baruch had writ-</i> | 25. <i>The dedication of the Temple</i> ^d . |
| <i>ten</i> ^c . <i>Scaliger will have it, that</i> | <i>Josephus calls it The Feast of lights</i> ^e , |
| <i>it was instituted on the account</i> | <i>because the light of religion, which</i> |
| <i>of Zedekiah's having his eyes put</i> | <i>was extinguish'd by the kings of Sy-</i> |
| <i>out, after his children had been</i> | <i>ria, was kindled again by the Mac-</i> |
| <i>slain in his fight.</i> | <i>cabees. It lasted eight days.</i> |
| 8. | 26. THE lessons for this day were, from |
| 9. | <i>Gen. xlv. 18. to Gen. xlvii. 27.</i> |
| 10. THE lessons for this day were, from | <i>and from Ezek. xxxvii. 15. to the</i> |
| <i>Gen. xxxvii. 1. to Gen. xli. 1. and</i> | <i>end of the chapter.</i> |
| <i>from Amos ii. 6. to Amos iii. 9.</i> | 27. |
| 11. | 28. |
| 12. | 29. |
| | 30. |

^a Calmer's calend. ^b Ibid. ^c Jer. xxxvi. 23. *This fast the dean of Norwich places on the 29th of this month. (See Con. P. 1. B. 1. under the year 685.) But Calmer places it on the 6th of this month; and makes the seventh of this month a festival, in memory of the death of Herod the Great, the son of Antipater. See his Jewish calendar, Ibid. ^d 2 Mac. ii. 16. John x. 22. ^e Antiq. B. 12. chap. 10.*

T E B E T H.

THE FOURTH MONTH
of the Civil year.

THE TENTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our December and January.

1. *The New moon.*

2.

3. THE lessons for this day were, from *Gen. xlvii. 27.* to the end of the book; and the thirteen first verses of the second chapter of the first book of *Samuel*.

4.

5.

6.

7.

8. *A fast*, on account of the translation of the Bible into Greek. *Philo* in his life of *Moses* says, that the Jews of *Alexandria* celebrated a feast on this day, in memory of the 70 interpreters. But the Jews at present abominate that version.

9. *A fast*, the reason of which is not mention'd by the *Rabbins*.

10. *A fast*; on account of the siege which the king of *Babylon* laid to *Jerusalem*.^a

11. THE lessons were, the five first chapters of *Exodus*, and with them, from *Isa. xxvii. 6.* to *Isa. xxviii. 14.* or else, from *Jer. i. 1.* to *Jer. ii. 4.*

12.

13.

14.

15.

16.

17. THE lessons for this day were, from *Exod. vi. 1.* to *Exod. x. 1.* and from *Ezek. xxviii. 25.* to *Ezek. xxx. 1.*

18.

19.

20.

21.

22.

23.

24.

25. THE lessons for this day were, from *Exod. x. 1.* to *Exod. xiii. 17.* and from *Jer. xlvi. 13.* to the end of the chapter.

26.

27.

28. [*A fast* in memory of *Rabbi Simeon's* having driven the *Sadducees* out of the *Sanhedrim*, where they had the upper hand, in the time of *Alexander Jannæus*, and his having introduced the *Pharisees* in their room. *Megil. Taanith* ^b.]

29.

^a 2 Kings xxx.

^b Calmet's calendar.

SHEVET, or SHEBET, or SHEBAT.

THE FIFTH MONTH
of the Civil year.

THE ELEVENTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our January and February.

- | | |
|--|---|
| 1. THE <i>New-moon</i> . In this month they begin to reckon <i>the years of the trees</i> , which they planted, whose fruit was not to be eaten, till after they had been planted three years ^a . | 14. |
| 2. [A rejoicing for the death of <i>Alexander Jannæus</i> . <i>Megil.</i> ^b .] | 15. |
| 3. Now is read from <i>Exod.</i> xiii. 17. to <i>Exod.</i> xviii. 1. and from <i>Judg.</i> iv. 4. to <i>Judg.</i> vi. 1. | 16. |
| 4. [A fast in memory of the death of the elders who succeeded <i>Joshua</i> , <i>Judg.</i> ii. 10 ^c .] | 17. THE lessons for this day were, from <i>Exod.</i> xxi. 1. to <i>Exod.</i> xxv. 1. and <i>Jer.</i> xxxiv. from v. 8. to the end of the chapter. |
| 5. | 18. |
| 6. | 19. |
| 7. | 20. |
| 8. A fast, because on this day died the just men who had lived in the days of <i>Joshua</i> ^d . | 21. |
| 9. | 22. |
| 10. THE lessons were, from <i>Exod.</i> xviii. 1. to <i>Exod.</i> xxi. 1. and the whole sixth chapter of <i>Isaiah</i> . | 23. A fast in memory of the tribes rising up in arms against that of <i>Benjamin</i> , on account of the death of the <i>Levite's</i> wife ^e . |
| 11. | 24. |
| 12. | 25. |
| 13. | 26. Now is read, from <i>Exod.</i> xxv. 1. to <i>Exod.</i> xxvii. 20. and from <i>1 Sam.</i> v. 12. to <i>1 Sam.</i> vi. 14. |
| | 27. |
| | 28. |
| | 29. Now is read, from <i>Exod.</i> xxvii. 20. to <i>Exod.</i> xxx. 11. and <i>Ezek.</i> xliii. from the 10th verse to the end of the chapter. |
| | 30. |

^a Calmet fixes the beginning of this year of trees, to the 15th day of this month. Ibid. ^b Ibid.
^c Ibid. ^d *Judg.* ii. 10. ^e *Judg.* xx. A D A R.

A D A R.

THE SIXTH MONTH
of the Civil year.

THE TWELFTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our February and March.

1. *The New-moon.* Genebrard places the first fruits on this day.

2.
3. The lessons for this day were, from *Exod.* xxx. 11. to *Exod.* xxxv. 1. and from 1 *Sam.* xviii. 1. to 1 *Sam.* xviii. 39.

4.
5.
6.
7. *A fast*, on account of the death of *Moses*, their lawgiver ^a.

8.
9. *A fast.* The schools of *Schammai* and *Hillel* began to be divided.

10.
11.
12. The lessons are, from *Exod.* xxxv. 1. to *Exod.* xxxviii. 21. and from 1 *Sam.* xvii. 13. to 1 *Sam.* xvii. 26 ^b.

13. *A festival*, on account of the death of *Nicanor* ^c. *Gen.* places the fast of *Esther* ^d on this day.

14. *Purim the first*, or the little feast of *Lots* ^e.

15. *Purim the second*, or the great feast of *Lots* ^f, these three days were called, the days of *Mordoccai* ^g. In the treatise in the *Talmud* called *Shekalim*, it is said, that the receivers of the half shekel, which every Jew paid to the Temple, collected it on

the 15th of the month *Adar*, in the cities, and on the 25th in the Temple.

The dedication of the Temple of *Zorobabel* ^h was made in this month, but the day is not known.

16.

17.

18. Now is read, from *Exod.* xxxviii. 21. to the end of the book; and from 1 *Sam.* vii. 50. to 1 *Sam.* viii. 21.

19.

20. [*A fast*, in memory of the rain obtained of God, by one *Onias Hammagel*, in a time of great dearth. *Meg. Taani* ⁱ.]

21.

22.

23.

24.

25. The lessons were, the five first chapters of *Leviticus*; and from *Isa.* xliii. 21. to *Isa.* xliv. 24.

26.

27.

28. [*A feast.* The Grecian edict recalled, which forbade the Jews the use of circumcision. *Meg. Taan.* and *Gemar. ad tit. Thainith. c. 2.* ^k]

29.

^a Deut. xxxiv. 5, 6. ^b This day is also a feast in memory of the death of *Hollianus* and *Pipus*, two proselytes and brothers, who chose rather to dye, than violate the law. *Selden*, l. 3. c. 13. *de Syned. ex Megill. Taanith.* *Calmet's Calend.* ^c 2 Mac. xv. 37. ^d Est. iv. 16. ^e Est. ix. 16. ^f Ibid. 17. ^g See *Prid. Con. P. 1. B. 5. Under the year 452.* ^h Ez. vi. 16. ⁱ *Calm. Calend.* ^k Ibid.

THE INTERCALARY MONTH

Was inserted here, when the year was to consist of thirteen lunar months; and the month so added, was called *Ve-adar*, that is, the second *Adar*.

R

A B I B,

A B I B, or N I S A N.

THE SEVENTH MONTH
of the Civil year.

THE FIRST MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our March and April.

1. *The New-moon.* A fast on account of the death of the children of *Aaron* ^a.
- 2.
3. The lessons were, from *Lev.* vi. 1. to *Lev.* ix. 1. and from *Jer.* vii. 21. to *Jer.* viii. 4.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
10. A fast on account of the death of *Miriam* ^b. On this day every one provided himself with a lamb against the fourteenth.
- 11.
12. The lessons were, from *Lev.* ix. 1. to *Lev.* xii. 1. and from 2 *Sam.* vi. 1. to 2 *Sam.* vii. 17.
- 13.
14. *The Passover.* They now burn all the leavened bread they have in their houses.
15. *The feast of unleavened bread.*
16. *The morrow after the feast of the Passover.* On this second day, they offer up to God *the Omer*, that is, the sheaf of the new barley-harvest, which was cut and carried into the temple with ceremony. The fifty days of *Pentecost* were reckoned from this day.
- 17.
- 18.
19. The lessons were, from *Lev.* xii. 1. to *Lev.* xiv. 1. and from 2 *Sam.* iv. 42. to 2 *Sam.* v. 20.
- 20.
21. *The last day of the feast of unleavened bread.*
- 22.
- 23.
- 24.
- 25.
26. A fast for the death of *Joshua* ^c.
27. The lessons were from *Lev.* xiv. 1. to *Lev.* xvi. 1. and 2 *Sam.* vii. 3. to the end of the chapter.
- 28.
29. *Genebrard* observes, that the Jews in this month pray'd for *the Spring-rain*, or *the latter-rain*, which was seasonable for their harvest ^d. This is that rain which the Hebrews call *Malkosh*, that is, the rain which prepares for the harvest, and makes the grain swell. I believe there was no time appointed for asking it, but every one was left at liberty to do it, when he thought it necessary. The Jews say, it was about the month of *May*, but no particular time is mentioned for it, either in *Deuteronomy*, or *Zachariah*.
- 30.

^a Levit. x. 1.
Zech. x. 1.

^b Numb. xx. 1.

^c Josh. xxiv. 29.

Deut. xi. 24.
I Y A R.

I Y A R.

THE EIGHTH MONTH
of the Civil year.

THE SECOND MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our April and May.

- | | |
|--|---|
| 1. <i>The New-moon.</i> | 15. |
| 2. | 16. |
| 3. THE lessons were, from <i>Lev.</i> xvi. | 17. |
| 1. to <i>Lev.</i> xix. 1. and 17 verses of <i>Ezekiel</i> the xxiid. | 18. |
| 4. | 19. THE lessons were, from <i>Lev.</i> xxi. 1. to <i>Lev.</i> xxv. 1. and from <i>Ezek.</i> iv. 15. to the end of the chapter. |
| 5. | |
| 6. | |
| 7. | 20. |
| 8. | 21. |
| 9. | 22. |
| 10. <i>A fast</i> for the death of <i>Eli</i> , and the taking of the ark ^a . | 23. <i>A feast</i> , <i>Simon</i> takes <i>Gaza</i> , according to <i>Scaliger</i> . |
| 11. THE lessons were, from <i>Lev.</i> xix. | 24. |
| 1. to <i>Lev.</i> xxi. 1. and from <i>Amos</i> ix. 7. to the end; or else from <i>Ezek.</i> xx. 2. to <i>Ezek.</i> xx. 21. | 25. |
| 12. | 26. THE lessons were, from <i>Lev.</i> xxv. 1. to <i>Lev.</i> xxvi. 3. and from <i>Jer.</i> xxxii. 6. to <i>Jer.</i> xxxii. 28. |
| 13. | 27. |
| 14. <i>The second Passover</i> ^b , in favour of those, who could not, or were not suffered to celebrate the passover, the last month. | 28. <i>A fast</i> for the death of <i>Samuel</i> , who was lamented by all the people ^c . |
| | 29. |

^a 1 Sam. iv. 18.

^b Num. ix. 10, 11.

^c 1 Sam. xxv. 1.

S I V A N, or S I U V A N.

THE NINTH MONTH
of the Civil year.

THE THIRD MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our May and June.

1. *The New-moon.*
- 2.
3. THE lessons were, from *Lev. xxvi.*
3. to the end of the book; and
from *Jer. xvi. 19.* to *Jer. xvii. 15.*
- 4.
- 5.
6. *The feast of Pentecost*, which is also
called *the feast of weeks*, because it
fell just seven weeks after *the mor-*
row after the feast of the passover.
- 7.
- 8.
- 9.
10. *Numbers* is begun, and read to
ch. iv. v. 21. and from *Hosea i.*
10. to *Hosea ii. 21.*
- 11.
- 12.
13. *Genebrard* says, that this day was
a great solemnity, but he is mista-
ken. *The feast of Pentecost* had
no *Octave*, because it was look-
ed on as *the close* of the feast of
the Passover.
- 14.
15. [*A feast*, in memory of the vic-
tories of the *Maccabees*, over the
Bethsurites, *1 Mac. v. 52. Megil.*
Taan. a]
- 16.
17. [*A feast* for the taking of *Cæsa-*
rea by the *Asmoneans*, *Meg. Taan. b]*
- 18.
19. THE lessons were, from *Num.*
iv. 21. to *Num. viii. 1.* and from
Judg. ii. 2. to the end of the chap-
ter.
- 20.
- 21.
- 22.
23. *A fast* because *Jeroboam* forbad
the ten tribes (which obey'd him)
to carry up their first fruits to *Je-*
rusalem c.
- 24.
25. *A fast*, on account of the mur-
der of the *Rabbins*, *Simon* the son
of *Gamaliel*, *Ishmael* the son of
Elisha, and *Ananias the Sagan*,
that is, the High-priest's vicar.
26. THE lessons were from *Num. viii.*
1. to *Num. xiii. 1.* and from *Zech.*
ii. 10. to *Zech. iv. 8.*
27. *A fast*, because *Rabbi Hanina*,
the son of *Tardion*, was burnt, and
with him the book of the law.
- 28.
- 29.
- 30.

^a Calmet's *Calend.* ^b Ibid. ^c *1 Kings xii. 27*

TAMMUS, or TAMUS, or TAMUZ.

THE TENTH MONTH
of the Civil year.

THE FOURTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our June and July.

1. THE *New-moon*.

2.

3. THE lessons were, from *Num.* xiii.

1. to *Num.* xvi. 1. and the iid chapter of *Joshua*.

4.

5.

6.

7.

8.

9.

10. THE lessons were, from *Num.*

xvi. 1. to *Num.* xix. 1. and from

1 *Sam.* xi. 14. to 1 *Sam.* xii. 23.

11.

12.

13.

14. [*A Feast*, for the abolition of a pernicious book of the *Sadducees*,

against the oral law and traditions.

Megil. Taan.^a]

15.

16.

17. *The fast of the fourth month,*

because the tables of the law were broken^b, the perpetual sacrifice ceased, *Epistemon* burned the law, and set up an idol in the Temple^c.

19. THE lessons were, from *Num.* xix. 1. to *Num.* xxii. 2. and the xith. chapter of *Judges*, to the 34th verse.

20.

21.

22.

23.

24.

25.

26. THE lessons were, from *Num.*

xxii. 2. to *Num.* xxv. 10. and

from *Mic.* v. 7. to *Mic.* vi. 9.

27.

28.

29. THE lessons were, from *Num.*

xxv. 10. to *Num.* xxx. 2. and

from 1 *Sam.* xviii. 46. to the end

of the chapter.

^a Calmet's *Calend.* ^b *Exod.* xxxii. 19. ^c See *Prid. Con. P. 1. B. 1.* under the year 588.

A B.

THE ELEVENTH MONTH
of the Civil year.

THE FIFTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our July and August.

- | | |
|---|---|
| <p>1. <i>The New-moon.</i> A fast on account of the death of <i>Aaron</i> the High-priest ^a.</p> <p>2.</p> <p>3. THE lessons were, from <i>Num.</i> xxx. 2. to <i>Num.</i> xxxiii. 1. and from <i>Jer.</i> i. 1. to <i>Jer.</i> ii. 4.</p> <p>4.</p> <p>5.</p> <p>6.</p> <p>7.</p> <p>8.</p> <p>9. <i>The fast of the fifth month</i>, because the temple was first burnt by the <i>Chaldees</i>, and afterwards by the <i>Romans</i>, on this day; and because God on this day declared in the time of <i>Moses</i>, that none of their fathers, which came out of <i>Egypt</i>, should enter into the land of promise ^b.</p> <p>11.</p> <p>10.</p> <p>12. THE book of <i>Numbers</i> is now finished; and from <i>Jer.</i> ii. 4. to <i>Jer.</i> ii. 29. is also read.</p> <p>13.</p> <p>14.</p> <p>15.</p> <p>16.</p> <p>17.</p> | <p>18. A fast, because in the time of <i>Ahaz</i>, the evening lamp went out. <i>Genebrard</i> calls this lamp, <i>The western-lamp</i>.</p> <p>19.</p> <p>20. <i>Deuteronomy</i> is begun, and read from i. 1. to iii. 23. and the ist. chapter of <i>Isaiah</i>, to verse 28.</p> <p>21. <i>Selden</i> pretends, that this was the day, that all the wood, which was wanted in the temple, was brought into it. But others believe, that this was done in the next month.</p> <p>22.</p> <p>23.</p> <p>24. [<i>A feast</i>, for the <i>Maccabees</i> having abolished that law of the <i>Saducees</i>, whereby sons and daughters inherited alike. <i>Megil. Taan.</i> ^c]</p> <p>25.</p> <p>26.</p> <p>27.</p> <p>28. THE lessons were, from <i>Deut.</i> iii. 23. to <i>Deut.</i> vii. 12. and <i>Isa.</i> xl. to verse 27.</p> <p>29.</p> <p>30.</p> |
|---|---|

^a *Num.* xxxiii. 38. ^b *Num.* xiv. 29, 31. ^c *Calmet's Calend.*

E L U L.

THE TWELFTH MONTH
of the Civil year.

THE SIXTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our August and September.

1. *The New moon.*

2.

3. THE lessons were, from *Deut.* vii. 12. to *Deut.* xi. 26. and from *Isa.* xlix. 14. to *Isa.* li. 4.

4.

5.

6.

7. [*The dedication of the walls of Jerusalem, by Nehemiah* ^a. *Megil. Selden* ^b.]

8.

9.

10.

11.

12. THE lessons were, from *Deut.* xi. 26. to *Deut.* xvi. 18. and from *Isa.* liv. 11. to *Isa.* lv. 4.

13.

14.

15.

16.

17. *A fast, because of the death of the spies, who brought up the evil report of the land of promise* ^c.

18.

19.

20. THE lessons were, from *Deut.* xvi. 18. to *Deut.* xxi. 10. and from *Isa.* li. 12. to *Isa.* lii. 13.

21. *A festival*, whereon the wood was carried into the temple ^d.

22. [*A feast, in memory of the punishment of the wicked and incorrigible Israelites. Megil. Taan.* ^e]

23.

24.

25.

26.

27.

28. THE lessons were, from *Deut.* xxi. 10. to *Deut.* xxvi. 1. and *Isa.* liv. to verse 11.

29. THIS is the last day of the month, on which they reckoned up the beasts that had been born, the tenths of which belonged to God. They chose this day to do it in, because the first day of the month *Tisrì*, was a festival, and therefore they could not tythe a flock on that day.

^a 2 Efd. xii. 27. ^b Calmet's *Calend.* ^c Num. xiv. 36, 37. ^d Neh. x. 34. ^e Calmet's *Calend.*

The End of the Jewish Calendar.



C H A P. VI.

Of the Festivals of the Jews.

AFTER having set down in the Jewish calendar, what days the Jewish festivals fell upon, it is proper here, to relate the manner in which they were solemnized. They were of three sorts, either I. such as were celebrated but once in a certain number of years; or II. *Common ones*, which returned often in the same year; or III. *Annual ones*.

Three
sorts of fe-
stivals a-
mong the
Jews.

The sab-
batical
year.

I. AMONG the former, I first place *the sabbatical*, or every seventh year, which was indeed a sort of continual feast. The earth (as has been often observed) was then not tilled; and whatever it produced of it self, was given to the poor, and to the wild beasts, and no one could then force another to pay his debts^a. And,

The Ju-
bilee.

2^{dly}, THE year of *Jubilee* has yet a better claim to the being reckoned among the solemn festivals of the Jews; it was even the most acceptable of them all; since on it, the slaves recovered their liberty, and alienated estates returned to their ancient owners. And nothing could be wiser than this law: it preserv'd the ancient division of the tribes, it suppress'd the greediness of heaping up money, it prevented the poor from sinking into misery, and it caus'd the lands to be cultivated with the more care. To which we may add, that the year of *Jubilee* was a type of that salutary time, when JESUS CHRIST returning into heaven, opened a way to it for mankind, that he might there reinstate them in those possessions, and that liberty, which sin had deprived them of. And it must here be observed, that the precise time of setting the slaves at liberty, was not till the tenth day of the month *Tisri*. During the nine preceding days, the Jews put flowers and garlands up-

^a Exod. xxiii. Levit. xxv.

on their heads, and thought of nothing but diversions. But on the tenth, which is the feast of *Expiation*, *The great Sanhedrim* made the air resound with the sound of trumpets; upon the blowing of which, the slaves were immediately made free, and every one re-enter'd upon the possession of his estate. All which was preceded by the offering up of a mystical sacrifice, of which we shall speak presently, and which very naturally points out to us, that our liberty is not recover'd, neither is heaven again open'd to us, but only at the price of the blood of JESUS CHRIST. But to return to the Jewish festivals.

II. THE most *Common* of them, and the first, and that which is most expressly commanded, is the *Sabbath*. Concerning which, we have already explain'd what this word signifies, when the *Sabbath* both begun and ended, and what preparations were made for it on its eve. To which I shall only add, that every Jew lighted a candle, the moment the sun set, that he might use it the next day. And for fear any Jew should be surprized at work, by the beginning of the *Sabbath*, its beginning was declared to the people by sound of trumpet, at several different hours. The first time was at the ninth hour, or our three in the afternoon, and then they left off working in the country; the second was some time after, and this moment all the workmen in the city left off working, and shut up their shops; and the last was, when the sun was ready to set, and then they lighted up the lamps. We shall speak in another place of the exactness, or rather of the superstitions of the Jews in keeping the *Sabbath*, whereon they continu'd in perfect rest; but nevertheless it was lawful for them to go out of the city, provided they did not go farther than two thousand cubits, which was therefore called *a Sabbath-day's journey* ^a. Which custom was founded in this, that in their marches after they came out of *Egypt*, the ark was at this distance from the tents of the *Israelites*; and they being therefore permitted to go, even on the *Sabbath-day*, to the Tabernacle to pray, they from thence inferred, that the taking of the same journey, though on any other account, could not be a breach of the sabbatical rest.

The manner in which the Jews kept the Sabbath.

^a Acts i. 12. *This was about one of our miles.* Calmet's Dictionnaire, under the word Sabbath.

The New-
moons.

2dly, THE second *common* festival of the *Jews*, is *the New-moon*; of which we have already sufficiently spoken. God did not expressly command that it should be solemnized as a festival; he only commanded that they should offer up a burnt sacrifice to him at the beginning of every month ^a: but this without doubt, was that which inspired the Jews with so much respect for these days, and made them so exact as we have observed them to have been, in discovering the *New-moons*.

The Pass-
over.

III. AMONG the *Annual* festivals of the Jews, the most solemn was the *Passover*: which was celebrated on the fourteenth day of the month *Nisan*, *between the two evenings*; that is, between the time of the Sun's beginning to decline, and that of its setting. They then killed the lamb ^b in the Temple ^c, which was to be eaten in the former part of the succeeding night, which was the beginning of the fifteenth day. The word *Passover* comes from the *Hebrew Pesach*, which signifies *to pass over*, and this festival was instituted in memory of the Angel's passing through the houses of the *Egyptians*, when he slew their first-born, and *passing over* those of the *Israelites*, whom God had commanded to stain the tops of their doors with the blood of the lamb, which they that day sacrificed. On the tenth day ^d of the first month called *Nisan*, they chose out a lamb, which they offered up on the fourteenth, *between the two evenings*, that is, as we speak, between twelve at noon, and six in the evening ^e. Before the building of the Temple, it was offered up only in the tabernacle; and after the temple was built, it was forbidden to offer it up out of *Jerusalem* ^f: and this makes JESUS CHRIST, of whom this lamb was so express a figure, say of himself, that he could not be put to death, but at *Jerusalem* ^g. After they had sacrificed it, they eat it in *the night with bitter herbs* ^h, and could neither break a bone of it ⁱ, nor leave any of it remaining: which obliged them to assemble se-

^a Numb. xxviii. 11. ^b Or Goat, the word *Sche* signifies either, Exod. xii. 5. De Tab. 1. 7. c. 9. §. 1. ^c The area of the three courts of the Temple (besides the rooms and other places in it, where the Paschal Lamb might be offered up) contained above 435600 square cubits, so that there was room enough for above 500000 men to be in the Temple at the same time. And if the Jews divided themselves into three bodies, as is said, there must have been room enough for them all to have offered up this sacrifice in the Temple only, and within the appointed time. De Taber. 1. 7. c. 9. §. 4, 5. ^d Exod. xii. 3, 6. ^e See Page 26. Note a. ^f 2 Chron. xxx. Deut. xvi. 5, 6. Matt. xvi. 21. Luke xiii. 33. ^h Ex. xii. 8. ⁱ Ex. xii. 46. Jo. xix. 36.

veral of them together, and without these assemblies the *Paschal Lamb* could not be eaten. For seven days ^a, they eat no bread but such as was made without leaven; and these days are therefore called *The days of unleavened bread*. And the Jews were particularly careful to remove all leaven out of their houses on this occasion. From whence it is, that *St. Paul*, when he would exhort Christians to cleanse themselves from every stain, that might render them unworthy of feeding on JESUS CHRIST, who is the true *Paschal Lamb*, commands them, *to purge out the old leaven* ^b. The scruples of the Jews on this occasion were carried to so great a height, that they searched every corner of their houses, to see whether the mice had not carried any pieces of leavened bread into them, and would not so much as pronounce the word *leaven*, for fear of polluting their minds with the idea of the bread: and it is probable that *St. Paul* likewise alludes to this custom, when in order to banish all impurity from us, he forbids us so much as *to mention the names* of ^c such crimes as those. And though the law did not command unleavened bread to be eaten for more than seven days, and they were to begin on the fifteenth day of this month; yet the Jews that they might be the more exact in fulfilling the law, always began to eat it on the fourteenth. On the thirteenth in the evening after sun-set, when the fourteenth was begun, they searched their houses in order to remove all leavened bread out of them; and the next morning the father of the family burned a piece of bread, to shew that the days of unleavened bread were begun: and this is the reason why the fourteenth day passed for *the first day of unleavened bread* ^d, as I have shewn in my treatise of the *Passover*, where I examine all the practices of the Jews at large.

THE fifteenth day was the most famous of all the days of unleavened bread; all manner of work was on that day strictly forbidden. And the next day they offered up in the Temple, *the first-fruits of the harvest*; so that this festival always fell in the month formerly called *Abib*, which word signifies *a green ear of corn*: and these first-fruits were called *Omer*

^a Exod. xii. 18, &c. ^b 1 Cor. v. 7. ^c Eph. v. 3. ^d So that there were indeed eight days of unleavened bread, for there were seven after the fourteenth day of the month, which is called by *St. Matthew* (xxvi. 17.) by *St. Luke* (xxii. 27.) and by *St. Mark* (xiv. 12.) the first day of unleavened bread, for they all speak of the fourteenth. De Tab. l. 7. c. 9. §. 3.

or *Gomer* ^a, from a measure of that name. The Greeks give them the name of *δράγμα*, that is, *a sheaf*; which must always be so large, as to yield grain enough to fill *the Omer*. The law does not say of what sort of grain these first-fruits must be; but the Jews learned by tradition, that they must be of barley, because that is soonest ripe. And because even that was not always ripe at the *Passover*; it is therefore ordered in *Leviticus* ^b, that the grain must be dried at the fire, that it might be thereby made fit for grinding, and getting the meal from it. So that the Priests, to whom this office belonged, carried this sheaf into the temple, and there beat out the grain and winnowed it, and caused it to be dried in a pan full of holes; and when they had ground it, they took as much of the meal of it as would fill *an Omer*, and dipped it in oyl (as they did all other cakes which were offered up in sacrifice) and put a *pinch* of incense to it; after which they turned themselves towards the East, lifted up the offering on high, waving it up and down, and then lastly carried it up to the altar, and there burned it: this was the manner of their offering up *the first-fruits of the harvest* ^c. It was forbidden to begin the harvest, till this offering had been first made: and they began on this very day to reckon their seven weeks, or nine and forty days ^d, of which every father of a family took care to keep a very exact account in his own house ^e. And for this purpose, he every day told his family, that it was precisely such or such a day of the forty nine, and such or such a day of such a week ^f. They who were hindered by diseases or journeys, from keeping the *Passover* in the month *Nisan*, were obliged to keep it the fourteenth day of the next month; and if any uncircumcised or unclean person dared to eat of the *Paschal Lamb*, God punished his sacrilege with a sudden death. And the same miracle was wrought in the primitive church upon those who prophaned the holy Eucharist ^g, as we

^a Lev. xxiii. 10. Hebrew ^b ii. 14. ^c Maimonides in *Tamidim*, c. 7. *Mischna in Menachoth* c. 7. §. 4. and c. 10. ^d Lev. xxiii. 15, 16. ^e *Seder Hasephira*. Buxtorf *Synegoga Judaica*, c. 20. ^f And this reckoning of theirs explains what is meant by the *σάββατον δευτέρου* (the second Sabbath after the first) Luke vi. 1. That is, the first Sabbath after the second day of the unleavened bread, when they began to reckon these fifty days: *πρώτον ἀπὸ δευτέρας ἡμέρας*, viz. in this computation or *δευτέρου*, which was therefore the first Sabbath after the sixteenth day of *Nisan*. De Tab. l. 7. c. 10. §. 3. Calmet's *Dict. &c. De la Bible*, under the word *Sabbat*. ^g Not by being unclean, but by behaving themselves irreverently at it.

learn from St. Paul, when he says, *For this reason many are weak and sickly among you, and many sleep* ^a.

2dly, FIFTY days after the *Passover*, that is to say, on the sixth day of the month *Sivan*, fell the feast of *Pentecost*, whose name ^b points out the number of days which preceded it. The Hebrews gave it another name ^c, which in their language signifies, *the close*, or *the conclusion*; because this feast was looked on as *the close* of that of *the Passover*. Both which festivals do yet subsist in the Church, and it may be said with reason of our *Pentecost*, on which the HOLY GHOST came down upon the Apostles, that it was the true conclusion of the *Passover*; in which JESUS CHRIST was offered up; since it was on that very day that the plentiful *harvest* of Christians, which the Apostles were going to gather, was brought to its maturity. Besides which, we may likewise observe another mystery in this festival. The law was given on mount *Sinai*, on the sixth day of the month *Sivan*, that is to say, the fiftieth day after the *Israelites* came out of *Egypt*, and the celebration of the first *Passover*; and the HOLY GHOST was pleased to display his influences on the same day; because he engraves that law upon the heart, which *Moses* gave them engraven only upon stone. The feast of *Pentecost* was also called *The feast of the harvest* ^d. On it, they were commanded to offer up two cakes made of new wheat, which was *The first fruits of the bread* ^e: they were made of leaven, and therefore the High-priest had one of them to himself, and the other was divided among the priests, and they were not carried up to the altar, because all leaven was absolutely banished from it.

3dly, THE third *Annual* festival of the Jews is that of *Trumpets*, which was kept on the first day of the seventh month which was called *Tisri*, and was the beginning of the civil year of the Jews. It was called *The feast of trumpets*, because, though other festivals were ushered in by the sound of trumpets as well as this, yet this was introduced with a greater solemnity of that kind, than was usual. God commanded it to be solemnized by a cessation from all work, and by a particular burnt-offering, which he appointed for that day ^f.

^a 1 Cor. xi. 30. ^b πεντηκοστή. ^c עֲצֵרֶת Azareth. ^d Exod. xiii. 16. ^e Lev. xxiii. 17. ^f Lev. xxiii. 24, 25. Numb. xxix. 1--6 The lxxxii. Psalm was probably designed for this solemnity; for the title to it, which we now read גִּתִּיתִּי Gittith (and which some will have to signify an instrument of music) was read by the LXXII. גִּתִּיתִּי Gittith, i. e. winepresses; and they therefore render it ὑπὲρ τῶν ληνῶν, for the winepresses; that is, for the time of the vintage, which was the time in which this feast was celebrated, De Tab. i. 7. c. II. §. 1.

The feast
of Expiation.

4thly, NINE days after this, was celebrated the great *Fast*, or *Feast of Expiation*. The Jews now *afflict their Souls* ^a, as the Scripture speaks, and eat nothing all the day; and it is of this feast that we are to understand that passage in the *Acts*, where St. *Luke* says, that St. *Paul* comforted those who were with him in the ship, *when sailing was become dangerous, because the Fast was already past* ^b: for tempests are very frequent about the end of *September*, which is the time when this feast falls, and this was much about the time that St. *Paul* took his voyage to *Rome*. This feast was likewise called *the feast of expiation*, from the solemn sacrifice ^c which was offered up this day. The High-priest bought a young bullock, and the people two he-goats, over which he made a publick confession in the presence of God, both of all his own sins, and of all the sins of the people. When this was done, they cast lots upon the two goats, to know which of them was to be sacrificed, and which to be driven into the wilderness: and tyed to the head of the former, and the neck of the latter, a piece of red stuff which was in the shape of a tongue. The High-priest sacrificed the bullock, and one of the he-goats for a sin-offering, and mixing the blood of these two victims together, went into *the temple properly so called*, and sprinkled it upon the altar of incense, and the vail which was before the *Holy of Holies*. And on this day, he likewise went into the *Holy of Holies*, which he was not permitted to do on any other day in the year ^d, and carried the censor in his hand, the smoak of which hindered him from having a clear and distinct sight of the ark of the Lord. The other goat, which was not sacrificed, and which the High-priest had laden with all the sins of the people, was driven into the wilderness, and thrown down from the top of some mountain; and it was therefore by the *Hebrews* called *Aza-zel*, which signifies *an emissary or scape-goat*, from the word [*Az*] which signifies *a goat*, and *Azal* which signifies *to separate* ^e. Which expiation is an admirable representation of that which was made on mount *Calvary* by JESUS CHRIST; who took upon himself the sins of the world, was condemned to death by the priests in the temple, was carri-

^a Lev. xxiii. 27--30. Num. xxix. 7--11. ^b Acts xxvii. 9. ^c Lev. xvi. ^d Heb. ix. 7.
^e See Prid. Con. P. 2. B. I. Under the year 291. Michna in tract. Joma, c. 4, 5. Barnab. Epist. and De Tab. l. 7. c. 11. §. 4.

ed out of *Jerusalem*, and crucified upon mount *Golgotha*, and there by his own blood opened for us an entrance into heaven, where he now lives, and is ever interceding for us.

5thly, THE fifteenth day of the same month was celebrated *The feast of Tabernacles*, which the Greek's call *Scenopegia*. It lasted eight days, during which, the Jews dwelled under tents made of branches of trees. They pitched some of them upon the roofs of their houses, which in this country were flat, and like terrasses, and others in their courts, and others in publick places; and they were not suffer'd either to eat or drink, or sleep out of these tents. God had commanded, that the Jews should, *on the first day, take in their hands the fruit of the most beautiful tree* (which is understood to be meant of the citron-tree) *and branches of palm-trees laden with fruit, and of all other sorts of trees, and rejoice in his presence*^a: and therefore this feast was celebrated with universal joy. The Hebrews call it *Chag*; which signifies *A day of rejoicing, a festival*, that is, a day which calls for a particular delight and joy. All cut down branches of palm-trees, willows, and myrtles, and tied them together with gold and silver lines, or with ribbons; and did not leave them all the day, but carried them with them even into the synagogues, and kept them by them all the time they were at their prayers^b. And on the other days of the feast they carried them with them into the temple, and walked round the altar with them in their hands, singing *Hosannah*^c. And to this feast of the Jews, the vision in the *Revelations* refers, wherein St. *John* describes the saints, as *walking round the throne of the lamb, with palms in their hands*^d. The word *Hosannah*, which they sung about the altar, signifies, *O Lord save us*; and is found in the *cxviii*th. *Psalms* v. 25. and the Vulgate adds, *Solemnize the feast with branches, even unto the horns of the altar*^e, that

^a Lev. xxiii. 40. *Vulgate*. ^b The sacrifices to be offered up on this festival, are commanded, Num. xxix. 12-15. The manner of celebrating it, is described, Neb. viii. 14--18. ^c As they did when our Saviour entered into Jerusalem, Matt. xxi. 8, 9. probably alluding thereby to this feast, as figurative of the coming of the Messiah. ^d Rev. vii. 9, 10. ^e Psal. cxvii. 27. according to the Vulgate, but according to us, Psal. cxviii. 24. This verse, and the two preceding ones, make it probable, that this psalm was designed for this solemnity. Leo of Modena thinks (*Ceremon. of the Jews*, Pt. 2. ch. 7.) that all the psalms entituled Hallelujah in the Vulgate, viz. cxiii.-cxix. were all sung on this occasion. See Calmer's Dictionaire, under the word Tabernacles.

is, *You must walk round the altar with branches in your hands*: during which ceremony, the trumpets sounded on all sides. On the seventh day of the feast, they went seven times round the altar, and this was called *the great Hosannah*; but the ceremony at which the Jews testified most joy, was that of pouring out the water, which was done in this manner. A priest went to draw some water at the pool of *Siloam*, in a golden vessel, and brought it into the temple; and at the time of the morning-sacrifice, whilst the members of the sacrifice were upon the altar, he went up to it, and poured this water, mixed with some wine, upon it, and the Jews in the mean time were singing hymns in the temple, and giving themselves up to joy and transport. And it was most especially in this feast of *Tabernacles*, that the true Israelites rejoiced in the hopes of the coming of *the Messiah*. The water which they poured out in this feast, was a symbol of those graces, the remembrance of which, overwhelmed them with joy^a. The *Rabbins* think that *Isaiah* alludes to this ceremony, when he says, *Ye shall draw water with joy out of the wells of salvation*^b. And it is certain, that it was on the account of this ceremony, that *JESUS CHRIST*, when he was in the temple, on one of the days of this festival, cried out^c, *If any man thirst, let him come unto me, and drink*. The eighth day of this feast was as solemn as the first, and is called in the Hebrew *Azareth*^d, which either signifies, that it was *the close of the feast*, or that all work was forbidden on this day, as well as on the first. But the name of *Collectæ* or *Contribution*, which the *Vulgate* gives it^e, seems to imply, that the Jews assessed themselves on this day, in order to defray the expences of the temple. These three feasts, I mean, the *Passover*, *Pentecost*, and that of *Tabernacles*, are the most famous of any in the Old Testament; and therefore the Jews were all obliged, by an express commandment of the law^f, to come up to *Jerusalem* at them, and there *present themselves before the Lord*. In the first of them they offer'd up to God *The first fruits of the harvest*, before it was begun; in the second, they offer'd the first fruits of what had been gather'd in the harvest; and the third was celebrated

^a Mischna in Tract. Succah c. 4. De Taber. l. 7. c. 11. §. 5, 6.

vii. 37.

^d Levit. xxiii. 36. *Hebrew*.

^e Ibid. *Vulgate*.

^f Exod. xxiii. 17.

^b xii. 3.

^c John

after the harvest, both of the floor, and the press was ended; that is, after both grains and fruits were gather'd in.

THUS much for the greater feasts; to which I shall only add a word or two concerning the lesser ones, and so conclude this chapter. *The feast of Lots.*

6thly, THAT of *Lots*, was celebrated two days together, namely, on the fourteenth, and fifteenth days of the month *Adar*. It was not commanded by the law; the Jews instituted it, in memory of *Esther's* having obtained of *Ahasuerus*, a revocation of that edict which he had given against the Jews, wherein he order'd them all to be slain. Its name is taken from *Haman's* having enquired by lot^a, for the day which would be most unlucky to the Jews. For what we call *lots*, the *Persians* call *Purim*, and therefore the Hebrews gave the name of *Purim* to this feast. The whole book of *Esther* was read upon it; and as often as the children heard the name of *Haman* mentioned (who was the most cruel enemy the Jews ever had) they struck the benches of the Synagogue with as much joy, as they would have struck *Haman's* head, if it had been before them. According to *Schikart*, the Jews formerly wrote the name of *Haman* upon a stone, and every time they pronounced this name, threw stones at it, till they had beaten it to pieces; and all the time they were about it, they sung, *Let his name be blotted out, let the name of this wicked man be cursed*. When the year had thirteen months, this feast was twice celebrated, both in the first and second *Adar*. But in the manner that the modern Jews now celebrate their *Purim*, it is rather a carnival than a feast.

7thly, THOUGH the Jews had not four dedications of the temple marked down in the calendar for solemn feasts, yet they actually celebrated so many. The first was that of the temple built by *Solomon*, in the month *Tisri*; the second was that of the temple rebuilt by *Zorobabel*, in the month *Adar*^b; the third was that of the altar rebuilt by *Judas Maccabeus*, on the twenty-fifth day of the month *Cisleu*^c; (which was called *The feast of lights*, because on the first day of it, they

^a Esth. iii. 7. ix. 20-----26.
iv. 56.

^b Ezra vi. 16.

^c 1 Macc.

lighted one lamp, on the second two, and so on to the *Octave* ^a :) and the *fourth* was that of the temple of *Herod*, which *Josephus* says, was celebrated with very great solemnity.

BESIDES which, some authors do also put into the Jewish calendar, *8thly*, The Feast of the sacrifice of *Jephthah's* daughter ^b. *9thly*, That of the sacred fire, which was miraculously re-kindled after the captivity ^c; *10thly*, That of *Judith*, for having killed *Holofernes* ^d; and *11thly*, That of the victory gained over *Nicanor*. And *Josephus* adds another to all these, which is, *12thly*, That of providing the wood for the temple: for the Jews had a fixed day, on which they cut down all the wood, which would be wanting for that year, to keep up the sacred fire, which the law forbade them ever suffering to go out.



C H A P. VII.

Of the Jewish Sacrifices: their different kinds, and their different ceremonies: And

Of their Offerings, Gifts, First-fruits, and Tents.

Upon what the obligation to offer sacrifice is founded.

MEN being universally indebted to God, for their lives, and all the good things they enjoy, are therefore obliged, by the laws of a just gratitude, to consecrate both the one and the other to him. But when the darkness of idolatry had *overspread the face of the whole earth*, it pleased God to choose out the *Hebrew* people, that he might receive those duties at their hands, which ought to have been equally paid him by all the rest of mankind. And in doing this, he so tied up this people to his worship, as to regulate almost every thing in general, that

^a It was called The feast of Lights, because during it, the Jews illuminated their houses, by setting up candles at every man's door. And this feast our Saviour honoured with his presence, though it was only of human institution, John x. 21. See Prid. Con. P. 2. B. 3. under the year 165. ^b Judg. xi. 39. ^c 2 Macc. i. 18. ^d Judith xvi. 31.

concerned them, their houses, their habits, and their food, by the laws which he gave them. Of which laws, I shall speak more at large, in another place, and confine myself here to what relates to the sacrifices which are essential to religion, and were the most important part of that worship, which the Jews paid to God.

SACRIFICING is the offering up to God a living animal, whose blood is shed in adoration of his majesty, and in order to appease his wrath. All the different religions in the world agree in this point, and have had the same ideas of a sacrifice. Which uniformity of opinion is very surprising; for whence could it be, that all people should thus universally agree, that the blood of an animal has these two great properties? or how could it come to pass, that the use of sacrifices should thus universally prevail among men? It is commonly said indeed, that this was a fond conceit, which owes its rise to the barbarity of the *Gentiles*, and some think, that as to the *Jews*, they borrowed this custom of the *Egyptians*, and that it pleased God to leave them to the worship they had seen in *Egypt*, he being content with barely reforming it. But can it be believed, that God would borrow the manner of his worship from a people that was superstitious, and at enmity with him? no the origine of sacrifices is to be dated much higher. It is derived from the patriarchs ^a, from *Abel*, from *Noah*, and from *Abraham*, who all offered sacrifices, which the Scripture testifies were acceptable to God. We read in the fourth chapter of *Genesis*, that *Abel* offered up to God, *the first fruits of his flock*. And if it be said, that this was not a bloody sacrifice, yet the same thing cannot be said of that of *Noah*; for *he*, as says the Scripture, *built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar* ^b. And how often did *Abraham* offer the like sacrifices, who was upon the point of offering up his own son, and that by the express command of God himself? From whence it is therefore most probable, that the sacrifices of the heathen were but an imitation of the sacrifices of these holy patriarchs; the devil, who is the ape of the divinity, requiring the same honours to be paid him by his worshippers,

^a Probably from Adam himself, who was cloathed with the skins of beasts, which were most probably slain in sacrifice. Gen. iii. 21. De Tab. l. 3. c. 7. §. 1. ^b Gen. viii. 20.

as were paid to God himself by his. Besides, as all the nations of the earth are descended from *Noah*, they might derive the use of sacrifices from him.

NOR can we well understand the nature, and reasons of offering sacrifices, unless we attribute the beginning of it to the patriarchs. For a sacrifice is not a bare acknowledgment of the authority of God over the lives of men, and of the little want he has of any thing, as pointed out by the death and destruction of the victim; if so, it might be said, that the burning of sheaves of corn or trees, to the honour of God, would be a burnt-offering fit to be offered up to him, and that when we offer up an animal, it shews our power of taking away or preserving life; and so sacrifices would rather prove the sovereign authority of him who slays the victim, than of that God to whom it is offered up. And therefore *Abel*, who was a wise and virtuous man, could never have imagined, that God required of him the flesh of animals, or the smell of burnt fat; nor would he ever have thought of offering it to him, if God had not himself commanded it, and both prescribed the manner in which he would have it done, and made known to him the reasons of it.

IT may be said, that all people had this idea of a sacrifice; they all pretended to substitute the soul of the beast, which is the blood, in the room of the criminal soul of the sinner. *The law of sacrifices*, says *Eusebius*^a, manifestly shews it; for it commands all those who offer sacrifices, to put their hand upon the heads of the victims; and when they lead the animal to the priest, they lead it by the head, as it were to substitute it thereby in the room of their own. And upon this is founded the law which forbids the eating of blood: which God himself explains very clearly in the reason he gives for this prohibition; For, says he, *the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul*^b. And if then it be true, that God himself commanded the patriarchs to offer sacrifices to him, and if he looked on the blood that was shed in them, as the essence of the sacrifice, who can doubt but that this was done with a view to the blood of JESUS CHRIST, who was one day to shed his, for the redemption of the universe? *Adam*

^a Demonst. Evang. lib. i. c. 10.

^b Lev. xvii. 11.

was no sooner fallen into sin, but God promised him one who should make an atonement for his sin ; and as this atonement must be made by the blood of JESUS CHRIST, it pleased him, that the patriarchs, and afterwards his own people, should give types of this great sacrifice, in those of their victims : and from hence they drew all their virtue. *Whilst men, says the same Eusebius, had no victim that was more excellent, more precious, and more worthy of God, animals became the price and ransom of their souls. And their substituting these animals in their own room, bore indeed some affinity to their suffering themselves; in which sense it is, that all these ancient worshippers and friends of God, made use of them. The HOLY SPIRIT had taught them, that there should one day come a victim, more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world, by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind, the things which God resolved one day to accomplish.*

So that the first thing we must suppose, in order to explain the sacrifices of the ancient law, is, that they were established only, that they might typify that sacrifice which JESUS CHRIST was to offer up. Unless we are prepossessed with this truth, we can look on the tabernacle and temple of Jerusalem; only as slaughter-houses, whose victims, blood and fat, are more proper to inspire with distast, than religion. And God himself testifies the distast he had for this immolation of animals, as soon as the Jews came to consider and practice it; without a view to JESUS CHRIST. *To what purpose, says he in Isaiah^a, is the multitude of your sacrifices unto me? I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. But how then could God reject the sacrifices which he had himself commanded? could that which pleased him at one time, displease him at another? no, we cannot charge him with such inconstancy. But we see by his reproaches, that when he commanded the sacrifices of the ancient law, he did it not, out of any desire to drink the blood of goats, or eat the flesh of bulls, as David speaks^b, but only to typify thereby the great and precious sacrifice, which his son should one day offer up :*

^a Isa. i. 11.

^b Psal. l. 13.

and

and that, as soon as these sacrifices ceased to be animated by this spirit (as those did which the carnal Jews offered up) they became insupportable to him.

FROM all which, it will now, I presume, be easily granted me, that *sacrifices* owed not their rise to idolatry, but to God, who is the author of them, and who ordained them to be figures of that sacrifice of JESUS CHRIST, without which, all this multitude of victims and ceremonies would have been unworthy of God. And if we suppose this principle, we shall with ease enter into the sense and mysteries of the Old Testament, and be so far from being shocked at the great number of sacrifices, which we there meet with, as to admire to see how the different properties which were attributed to them, do all unite in the single sacrifice of JESUS CHRIST.

THE subject of the sacrifices of the old law, is too copious a one, to be here thoroughly treated of, nor is it indeed now necessary to do it. For since JESUS CHRIST has now sacrificed himself, and his sacrifice still continues to be commemorated in the church, we having had the thing that was pointed out by them, have no further occasion for those sacrifices of the ancient law, which were only the figures of it. The end of all religion, is sacrifice; and there was never any religion without it^a.

As to that of animals, I shall speak of it only so far as is necessary to render those parts of Scripture, where they are mentioned, intelligible; and shall therefore here confine my self to the explaining, I. what these ancient sacrifices of animals were; II. how many sorts of animals were used in them; III. what the manner of offering them was; IV. what ceremonies attended it; V. what was the minister; VI. the place, and VII. the time for them; VIII. how many sorts of them there were; and IX. what was the manner of partaking of them. All which I shall endeavour to do in a very few words.

*Sacrificing
what.*

I. SACRIFICING is the offering up an animal to God, whereby his supreme majesty is acknowledged, sin expiated, and the divine justice appeased. Man by sin merited death; and in order therefore to satisfy in

^a C'est JESUS CHRIST que nous offrons a son pere a l'Autel, sacrifice qui n'est pas different de celui qu'il a offert lui meme sur la croix. C'en est une continuation. C'est ce sacrifice non sanglant qui nous doit occuper.

some measure the justice of God, he substituted animals in his own room; whose blood nevertheless would have had no force in blotting out sin, were it not that it was a type of the precious blood which JESUS CHRIST has since poured out for us on the cross, and by which he has reconciled us to his Father. So that, by the death which the victims suffered, and by the fire which consumed them, were represented to sinners, the two punishments which sin had deserved, namely death, and eternal fire; and sacrifices were at the same time, both marks of repentance, and pledges of a reconciliation; and as to the Jews, they were likewise publick testimonies of their gratitude to God, to whose liberality they thereby shewed themselves to be indebted, both for their lives, and every other good thing that they enjoyed.

II. THERE were but five sorts of animals, which could be offered up in sacrifice, and these were oxen, sheep, goats, turtle doves, and pigeons; which are indeed the most innocent, the most common, and the most proper animals in the world, for the nourishment of men. And among these, great care was taken in the choice of such, as were designed for victims; for the least defect, that could be discovered in them, made them unworthy of God. *If the beast be blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord^a.*

Maimonides, in his treatise on this subject^b, gives us a long enumeration of all the defects which pollute an animal; he reckons up fifty which are common to beasts and men, and three and twenty which are peculiar to beasts only, and gives a sort of anatomical account of the parts, in which they are found. And what then is this great purity which God required in the choice of his victims, but another proof, that they were only designed to be the figures of JESUS CHRIST, whose innocence was to be perfect, and the holiness of his sacrifice infinite?

III. HE, who offered sacrifice, led up the victim before the altar; laid both his hands, according to *Maimonides*^c, but only one according to other Rabbins, upon the head of it^d, upon which he leaned with all his strength; and while the sacrifice was offering up, said some particular

^a Lev. xxii. 22.

^b De ratione sacrif.

^c De ratione sacrificii, c. iii. n. 13.

^d Lev. i. 14. prayers.

prayers. If several offered the same victim, they put their hands upon his head one after another. Which imposition of hands upon the animal, which they were just going to sacrifice, was to shew, that they loaded him with their iniquities, and that they had deserved the death which he was going to suffer. And hereby the victims of the Old Testament, were again the types of JESUS CHRIST, who was to be laden with all the sins of men; and were likewise the symbols of repentance. For which reason, *Maimonides* adds ^a concerning the sin-offering, that if he who offered it did not repent, and make a publick confession of his sins, he was not cleans'd by it.

The manner of killing it.

IV. THE manner of killing the animal was this. They cut through the throat and windpipe at one stroke; and they caught the blood in a bason, which they kept perpetually stirring about, least it should coagulate, before it had been sprinkled upon the vail, or the altar, or other things, according to the nature of the sacrifice ^b. What blood remained after these sprinklings, was poured out at the foot of the altar, either all at once, or at different times, according to the kind of the sacrifice that was offered. There was round the altar, as has been observed, a sort of trench, into which the blood fell, and from whence it was convey'd, by subterraneous channels, into the brook *Cedron*; and this altar, which was raised very high, was a representation of the cross, to which JESUS CHRIST was fixed, and which he washed with his precious blood. After these aspersions, they skinned the victim, and cut it in pieces, and carried up the parts of it to the altar in great pomp, by the little hill, or ascent to it, of which we have spoken. The priests as they went up, lifted up that part of the victim, which they carried towards the four parts of the world, almost in the same manner, as [the *Romanists*] do in their benedictions ^c. Either the whole victim, or some parts of it only (according to the different sorts of sacrifices) were burned upon the altar, where the priests maintained a fire always burning, by taking care to be perpetually laying fresh wood upon it.

^a Ibid. ^b Lev. iv. 5--7.

^c See De Tabern. l. 7. c. 7. §. 1. Maimon. De ratione sacrificii, c. 6. n. 18.

As they went up to the altar, they salted the victim; for the law *Libations*. forbade the presenting any there, which was not salted: and the sacrifices were always attended with libations, which were a mixture of wine and flour. Sometimes they had cakes made of the finest flour, and oil, and incense, which were baked in a pan, or upon a gridiron; and at other times, they had such, as were only made of parched wheat. One half of these cakes was burnt, and the other half belonged to the priests. And all this which I have mentioned, the victim, the wine, the oil, and the cake, is all expressed in the single word *Corbanoth*, that is, *Gifts offered to God*; and were all either to be consumed, killed, burned, or poured out, with the ceremonies which the law prescribes, or else to be reserved for sacred banquets. Nevertheless, the victims and cakes have different names among the Hebrews; the former of which, they call *Zebachim*, that is, *Sacrifices*, and the latter *Mincha*, that is, *Offerings*. And the cakes which were made of the flour of wheat or barley, and wine, were called *Cakes of Libation*. All those that were offered at the altar, must first have had some oil poured upon them; and incense must likewise have first been put to them, as is expressly commanded in *Leviticus*^a. Salt was likewise put in all these cakes; and this is what *Virgil* therefore calls *Salsas fruges*: for the Heathen had all these ceremonies. The cakes were burned upon the altar, and the wine poured out at the foot of it: but it was not lawful to put upon the altar, either hony, or leaven. We have already said, that the cakes which were not baked in an oven, were baked either in a pan or upon a gridiron: and we must therefore here observe, that the word *Rachschel*, which the author of the *Vulgate* renders by the word *Craticula*, a *Gridiron*, does rather signify a *brass caldron*, or a vessel which was used to boil things in; for it had a rim all round it, which served to support the paste, which was very soft. And this is the difference that *Maimonides* makes between this vessel, and that which the *Vulgate* calls *Sartago*, in Hebrew *Chaba*; that had a rim, but this had none, and served for baking that past which was harder. If the reader would know any thing more of this matter, he may in *Leviticus* see what were the

^a ch. ii. 1.

different sorts of these cakes, and what their use in sacrifice; of what quantity of oil and flour they were to be made, and which of them were to be baked in an oven, and which in a pan or upon a gridiron.

The ministration of the sacrifice.

V. As to the ministration of the sacrifice, any one might kill the victims, and skin them, and cut them in pieces; but the other ceremonies, as those of catching the blood, and sprinkling it, belonged only to the priests. And in this the law is very express, that he who offers the sacrifice, *shall kill it on the side of the altar, and shall cut it in pieces, but that the Priests the sons of Aaron shall sprinkle the blood round about the altar*^a. And it may be remarked with *Origen*, that when *Annas, Caiaphas*, and the other priests condemned JESUS CHRIST to death in the *Sanhedrim*, which was in the temple, they then in that place where the altar was, poured out the precious blood of that innocent victim, to whom all the sacrifices of the law referred.

The place appointed for sacrificing.

VI. BEFORE the building of the temple, the sacrifices were offered up at the entrance into the tabernacle; but after that was built, it was not lawful to offer them up any where but *there*, as is commanded by God himself in *Deuteronomy*^b: and this law took away from the Jews, the liberty of sacrificing in any other place. They might slay their victims in any part of the priests-court that they liked, but not out of it; and they were even obliged to sacrifice the paschal-lamb here. And to this prohibition of sacrificing any where, but in the temple built at *Jerusalem*, JESUS CHRIST alludes, when he says in *St. Luke*, *That it cannot be that a prophet perish out of Jerusalem*^c; for by this means, not so much as the types of the death of *the prophet*, could be represented any where but in that city. Those victims that were most holy, could only be offer'd up on the north-side of the altar.

The time of offering sacrifice.

VII. As to the time of offering sacrifice, it could only be done by day, and the blood of the animal was always sprinkled the same day that it was killed; for the blood became polluted as soon as the sun was down. But if the sprinkling had been made in the day-time, the members and entrails of the victim might be burnt all night long.

^a Lev. i. 11. 12. ^b xii. 14. ^c xiii. 33.

THE *morning-sacrifice* was offered, as soon as the day began to break, before the sun was above the horizon; and the *evening-one*, as soon as darkness began to overspread the earth. The *paschal lamb* was offered between *the two evenings*, that is to say, at the time when the sun begins to decline, about the hour that JESUS CHRIST expired on the cross, which answers to our three in the afternoon, *Josephus* expressly says, that the law commanded that the *paschal lamb*, should be offered up, at the hour called *None*, which is that, in which our Lord died. It is observed by the *Rabbins*, that the lamb which was offered in the daily sacrifice, had his four feet tied together (and they pretend, that *Isaac* was so bound by his father) and that it was so placed upon the altar, that the hinder part of the head pointed towards the south, and the forepart towards the west; and some pretend, that the cross of JESUS CHRIST was placed in the same manner upon mount *Calvary*.

VIII. WE come now to the other sorts of sacrifices. One alone was not sufficient to represent the adorable sacrifice of JESUS CHRIST, whose effects are infinite; and therefore it was necessary the old law should have different sorts of them. Some of them were more, and some less holy; but they were all, either 1st, *Burnt-offerings*, or 2^{dly}, *Sin offerings*, or 3^{dly}, *Trespass-offerings*, or 4^{thly}, *Peace-offerings*. *Maimonides* reduces all the sacrifices of the Jews to these four sorts; which were either offered up by particular persons, or else by the whole people in general: and we shall say something of each.

1st. THE *Holocaust*, as the word implies, is a sacrifice or victim, which is entirely consumed by fire, together with the intestines and feet, which they took care to wash before it was offered. But it was not so with other sacrifices, a part only of them was burnt, and the rest divided among the priests and the lay-men, who offered the sacrifice. The Hebrews call it *Hola*, which signifies, *to rise*, because the victim seem'd *to rise up* to heaven in a smoke, as *an odour of sweet smell* before God. It sometimes happened, that fire came down from heaven, and miraculously consumed the victim. The reader may likewise find an account of the ceremonies that attended the offering up the *Burnt-offering* in *Leviticus*^a.

ch. i. 5, 6.

U 2

2^{dly}.

Sin-offerings.

2dly. THE second sort of sacrifice is called *a Sin offering*. And here we may observe, that the words which St. Paul puts into the mouth of JESUS CHRIST, in the epistle to the *Hebrews*^a, *Sacrifice and offering, and burnt-offering, and offerings for sin, thou wouldst not*, are not to be understood of God's having refused to accept of the sacrifice which JESUS CHRIST had offered him for the sins of men, but only that God disliked all the ancient sacrifices, the oblations, the burnt-offerings, and the sin-offerings, which were made to him under the law. This sacrifice was likewise sometimes simply called *sin*; and therefore when it is said, that JESUS CHRIST *was made sin for us*^b, we are to understand thereby, that he was made *a sin-offering* for us. The Hebrews understand by the word *Chattha* in Latin *peccatum*, *sin*, any voluntary crime, or violation of the law which was committed through inadvertency, and which God always punished, unless it was expiated. And they were persuaded that several diseases and pains, as leprosy, and the pains of child-bearing were punishments for some sin; and therefore the sacrifices that were offered by lepers or women after they had lain in, are reckoned among the sin-offerings: that is to say, they were offered up to appease God, whom they had provoked by some sin.

Trespass-offerings.

3dly. IN order to understand what is meant by the third sort of sacrifices, we must first know what the Hebrews meant by the word *Ascham*, which the Latin interpreter renders *Delictum*, and signifies, *a trespass, error or doubt*. They offered this third sort of sacrifice when they had just reason to doubt whether they had broken some precept of the law of God, or no. When they were in this uncertainty, they were obliged to offer sacrifice. What the law commands concerning it, is this^c; *If a person sin through ignorance, and does any of those things which the law forbids, and comes to a knowledge of his fault after he has committed it*^d, (in the Hebrew it is, *the man who shall sin, and commit some crimes against any of the commandments of the Lord, though he be not certainly assured of his sin, yet he shall nevertheless look upon himself as guilty of it*) *this man, as the Latin interpreter goes on in the Vulgate*^e, *shall present unto the priest a ram of his flock, in proportion to the*

^a ch. x. 8.

^b 2 Cor. v. 21.

^c Lev. v. 17.

^d According to the Vulgate.

^e v. 18.

crime he has committed; and the priest shall pray for him, because he hath sinned through ignorance, and it shall be forgiven him.

4thly. THE *Peace-offering*, or sacrifice of gratitude (for the Hebrew word *schelamim* signifies both) was offered as a thanksgiving, either for having recovered health, or for having received some signal mercy of God, or for the happy state of their affairs; and therefore it was called *Eucharistical*. *Peace-offerings.*

BUT besides this division, some divide sacrifices into those of *consecration*, which were offered when any one was admitted into the priesthood; those of *purification*, which was offered for women that had lain in, and lepers; and those of *expiation*, which were offered for purifying the sanctuary, or temple, or people.

AND again, sacrifices may be likewise divided, according to the days or festivals on which they were offered; of which we have already spoken enough in explaining the Jewish festivals. Besides the daily *morning* and *evening sacrifice*, there were others which were proper to the festivals the Jews celebrated, as those in particular which belonged to the beginnings of months, or *new-moons*. And of this kind was the *feast of the passover*. The *paschal lamb* might be offered up either in *the court of the priests*, or in that of the Israelites, and in any of the cloysters round about them. Any one might cut its throat, but the priests only could catch the blood in a basin, and pour it out at the feet of the altar. The flesh of it was carried home, and eaten in their families. On the second day of the *passover*, that is to say, on the sixteenth day of the month in which this festival was celebrated, they offered the sacrifice; with the sheaf of new-corn. And of this sort likewise was *the feast of Pentecost*; in which besides the sacrifice which was added, because it was the beginning of a month, they likewise offered two loaves, as the first fruits of the harvest. But they were not burnt upon the altar, because there was leaven in them, as has been observed. And such again, was *the feast of Tabernacles*, wherein they offered wine and water. And lastly, such was likewise *the day of expiation*, on which the two he-goats were offered up: one of them was sacrificed and burnt for a *Sin-offering*, and the priest carried the blood of it into the *Holy of Holies*;

OVER

over the other he confessed the sins of the people, and then let it loo in the wilderness. See the sixteenth chapter of *Leviticus*.

The manner of partaking of the sacrifices.

IX. NOTHING now remains, but to speak of the manner of partaking of the sacrifices; concerning which, we must observe, that no body partook of the *burnt-offerings*, because they were entirely consumed by fire: and that in the other sacrifices, the law declares what parts of the victims belonged to the priests, and what parts belonged to those who offered them^a. When the sacrifices were of the most holy sort; they were then always obliged to be eaten in the *Holy place*, that is, within the courts of the temple, and no body was admitted to this repast but Jews, and such only of them, as had contracted no legal impurity. And as to the other sacrifices which were thought less holy, as the *paschal lamb*, it was sufficient to eat them within the walls of *Jerusalem*, but no where else^b.

The difference between a sacrifice, and an oblation.

BUT besides these sacrifices of animals, there were likewise, as has been said, some oblations among the Jews, which were made of bread, wine, oil, and incense. And of these there were three sorts; namely, I. such as were *ordinary* or *common*, IIly. such as were *free*; and IIIly, such as were *prescribed*.

I. The *ordinary* oblations that were made among them, were 1st, of a certain perfume called *thumiama*, which was burnt every day upon the altar of incense; and 2^{dly}, of the shew-bread, which was offered new every sabbath day, and the old taken away and eaten by the priests.

II. THE *free* oblations were either the fruits, 1st, of promises, or, 2^{dly}, vows; but the former did not so strictly oblige, as the latter. And of vows there were two sorts; (1) *the vow of consecration*, when they devoted any thing, either for a sacrifice, or for the use of the temple, as wine, wood, salt, and the like; and (2.) *the vow of engagement*, when persons engaged themselves to do something which was not in it self unlawful, as not to eat of some particular meat, not to wear some particular habits, not to do such and such innocent things, not to drink wine, not to cut their hair, not to live longer in any house, and such like. When they made a vow, they made use of these forms; *I charge my self with a burnt-offering*, or *I charge my self with the*

^a Num. xviii. 8, 20.

^b Maimonides de ratione sacrificiorum, cap. xi. n. 5.

price of this animal, for a burnt-offering. Besides which, they had likewise other shorter forms; as for example, when they devoted all they had, they only said, *All I have shall be Corban*, that is, I make a present of it to God. For the word *Corban* signifies a *present*, *munus quodcumque est ex me, tibi proderit*; which is the very same thing, that St. Mark says of it^a, *Corban (that is to say, a gift) by whatsoever thou mightest be profitted by me.* The Pharisees taught, that as soon as a man had once said this to his parents, as soon as he had pronounced the word *Corban*, he thereby consecrated all he had to God, and could not even retain enough to support his father and mother: and therefore JESUS CHRIST with reason reproaches them, with having destroyed by their tradition, that commandment of the law, which enjoins children to honour their fathers and mothers. The law required an exact performance of these vows, and the things which were thus given to God, were reckoned among things sacred, which no body could alienate without sacrilege.

III^{dly}. The *prescribed* oblations, were either, 1st, the *First-fruits*, or ^{First-fruits.} 2^{dly}, the *Tenths*.

1. ALL the *First-fruits* of both fruit and animals were due to God^b. Among animals, the males only belonged to God, and they not only had the liberty, but were even obliged to redeem them, in the case of men, and unclean animals, which could not be offered up in sacrifice to the Lord. And as to fruits, they were forbidden to begin the harvest, till they had offered up to God *the Omer*, that is, the new sheaf, the day after the great day of unleavened bread; and were forbidden to bake any bread made of new corn, till they had presented the new loaves, on the day of *Pentecost*. Before the offering up of the first-fruits, all was unclean, after this oblation, all was holy. To which St. Paul alludes in the xith. chapter of his epistle to the *Romans*^c, when he says, *If the first-fruit be holy, the lump is also holy.* The law commands, says *Philo*, that as oft as the people make bread, they should lay aside the *first-fruits* for the priests, and this keeps up religion in their hearts; for when they accustom themselves to lay aside something for God, they cannot easily forget him.

^a ch. vii. 11.

^b Exod. xxii. 29.

^c v. 16.

To which *Maimonides* adds, that he that eat of his fruits before he had paid the tythe of it, was punished with sudden death. And as of fruits and animals, so likewise of oil and wine, the first-fruits of them were paid to God^a.

Tenths.

2dly. BESIDES *first-fruits*, the Jews likewise paid the *Tenths* of all the fruits of the earth. St. *Ierom* in his *Commentary upon the fifty fourth chapter of Ezekiel*, divides the *tenths* into four sorts, *First*, such as were paid to the *Levites* by the people, who were forbidden the eating any fruit before this tenth was paid, upon pain of death; *Secondly*, such as were paid by the *Levites* to the *Priests*; *Thirdly*, such as were reserved for the banquets which were made within the verge of the temple, to which the *Priests* and *Levites* were invited; and *Fourthly*, such as were paid every three years, for the support of the poor. If any one had a mind to redeem the tythes he was to pay, he was obliged to pay one fifth above their real value: and the tythes that belonged neither to the *Priests*, nor *Levites*, were carried to the temple of *Jerusalem*, from all parts of the world, where any Jews were. But the distant provinces converted it into money, which was sent to *Jerusalem*, and applied to the sacrifices, and entertainments, at which the law required gayety and joy. *Josephus*, who relates this custom, calls this money, *consecrated*. And we may say, that it was either in order to support this pious custom, or else in order to substitute a more necessary one in the room of this which was now no longer so, that the apostle took care to send alms to *Jerusalem* from all parts of the world. The account of it is in the first epistle to the *Corinthians*, where St. *Paul* says^b, *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*

^a Deut. xviii. 4.

^b xvi. 1, 2, 3.

C H A P. VIII.

Of the Ministers of the temple, the Priests, Levites, Nazarites, Rechabites, and Prophets.

THE Jews, in the establishment of their republick, had no other king but God himself; and the place appointed for their sacrifices and prayers, was at the same time both the temple of their God, and the palace of their Sovereign. And from hence comes all that pomp and magnificence in their worship, that prodigious number of ministers, officers, and guards; and that very exact order in their functions, which was first established by *Moses*, and afterwards renewed by *David* with yet greater splendour. The tabernacle was the first palace God had among the Hebrews, and to that the temple succeeded; and the tribe of *Levi* was chosen, if I may so speak, to form his household. And for this reason, it was disengaged from all other cares, and absolutely devoted to the service of the altar: but the honour of the priesthood was reserved to the family of *Aaron* alone, and the rest of the tribe divided only the inferior offices of the temple among them, So that all the *Priests* were indeed *Levites*, but all the *Levites* were not *Priests*. Nor were the *Priests* and *Levites* the only sacred persons among the Jews; and therefore in order to comprehend them all, I shall in this chapter speak, I. of the *Levites*, II. of the *Priests*, III. of the *Officers of the synagogue*, IV. of the *Nazarites*, V. of the *Rechabites*, VI. of the *Patriarchs*; and VII. of the *Prophets*.

The tribe of Levi appointed to the service of the temple.

I. OF the *Levites*. But before I enter into a particular account of their functions, I shall say something, 1st. of the estates which God assigned them for their subsistence, in order to free them from the importunate cares of life, which might otherwise have diverted them from his service; 2^{dly}. of their consecration; 3^{dly}. of their age, and then proceed to say something, 4^{thly}. of their functions; 5^{thly}. of their number; 6^{thly}. of such

The subsistence of the Levites.

such of them as were *Officers of the temple*; and 7thly. of the *Nethinims* or their servants.

1st. THEN, in the division of the land of promise the *Levites* had not their portion of it; there were only eight and forty cities with their territories assigned them for the support of their cattle; and thirteen of these came to the share of the *Priests*. And these are all the possessions the *Levites* had; but to make them amends for that, the other tribes paid them the tythe of all their estates, and they paid the tenths of that to the *Priests*. And besides this, the *Priests* had likewise the first-fruits, and a considerable part of the offerings that were made to God. All which may be seen in the book of *Numbers*^a.

The consecration of the Levites.

2dly. As to the admittance of the *Levites* into the ministry, birth alone did not give it them; they were likewise obliged to receive a sort of consecration. *Take the Levites from among the children of Israel, says God to Moses, and cleanse them. And thus shalt thou do unto them, to cleanse them; sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their cloaths, and so make themselves clean. Then let them take a young bullock, &c*^b.

The age of the Levites.

3dly. NOR was any *Levite* permitted to exercise his function, till after he had served a sort of novitiate for five years, in which he carefully learned all that related to his ministry. *Maimonides*, who gives us an account of this custom, thereby reconciles two places in Scripture, which appear contrary to one another: for it is said in the book of *Numbers*, in one place^c that the *Levites* were not admitted into the service of the temple, till they were thirty years old, and in another^d that they were admitted at twenty-five. The last of which two ages shews the time when they began their probation, and the other, the time when they began to exercise their functions. So that the *Levites* were at the full age of a man, when they were admitted into their office; and at the age of fifty, they were discharged from it. But this Rabbin pretends, that this discharge was only granted in the wilderness, because the tabernacle often changed place, and the removal of it being troublesome and laborious, required young men to do it; and that when the tabernacle was

^a ch. xviii.

^b Num. viii. 6, 7, 8. Ex. xxix. 1-37.

^c iv. 3.

^d viii. 24.

fixed, age was no dispensation for the *Levites*, to quit the exercise of their offices.

4thly. As to their functions; *Moses* is very particular in giving an account of what each *Levite* was to carry, upon the removal of the tabernacle^a; but these offices subsisting no longer, after the conquest of the land of *Canaan*, *David* established a new order among the *Levites*, whereby some were appointed to guard the gates^b, some to sing psalms^c, and some to guard the treasures^d; and he likewise divided them into different classes, of which *Maimonides* reckons twenty four; and each of these were to serve a whole week. The head of each of these classes divided those who were under him into different families, and chose out every day a certain number of them who were to serve for that day; and the heads of these families assigned every one his office. But the *Levites* were not permitted to do any thing that was to be done about the altar.

5thly. THE number of these *Levites*, upon the account that was taken of those who were 30 years of age, in *Solomon's* time, was eight and thirty thousand^e; and from thence we may judge of the magnificence of the house of God, in which there were so many officers. Of which, says the Scripture, *twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges. Moreover four thousand were porters, and four thousand praised the Lord with the instruments, and David divided them into courses*^f. To which the Scripture adds, *For by the last words of David, the Levites were numbred from twenty years old and above: because their office was to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shew-bread, and for the fine flower for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at*

^a Num. iv.

^b 1 Chron. ix. 17-26. and ch. xxvi.

^c 1 Chron. xxv.

^d 1 Chron. ix.

29.

^e 1 Chron. xxiii. 3.

^f Ibid. v. 4, 5, 6.

The Offi-
cers of the
temple,
and their
functions.

even, and to offer all the burnt-sacrifices unto the Lord, in the sabbaths, in the new-moons, and on the set feasts, &c.^a And,

6thly. THE Gospel^b likewise tells us, that there were Officers in the temple: and the name St. Luke gives them^c signifies Officers of war; so that we may on this account also look on the temple as a camp. Besides the general officer, *Maimonides* reckons up fifteen subalterns^d, whose business it was to give notice of the time for the solemnities, the day and hour of the sacrifices, and to set the guard. Besides which, they had likewise the charge of the musick, the instruments, the table in which every one's office was set down according as it had fallen to him by lot, the seals, the libations, the sick, the waters, the shew-bread, the perfumes, the oils, and the sacerdotal habits. But to give the greater light to all this, I will repeat what *Maimonides* has said of it, which will make the reader more and more admire the magnificence of the house of God. Every officer, says he, had under him several persons, who executed his orders in every thing that related to his charge. He for example, who was to mark the time, caused the hours to be reckoned, and when that of the sacrifice was come, either he or some of his men cried with a loud voice, TO THE SACRIFICE YE PRIESTS, TO THE TRIBUNE^e YE LEVITES, AND TO YOUR RANKS YE ISRAELITES, and then immediately every one prepared himself to set about his duty. He, who had the care of the gates, ordered when they should be shut, and when opened; and the trumpets which gave notice that the gates were going to be opened, could not sound, till they had his orders. The officer of the guard took his rounds at night, and if he found any of the Levites upon guard asleep, he either caned them, or burnt his vests. The super-intendant of the musick every day chose the musicians, who were to sing the hymns, and gave orders to the trumpets to give notice of the sacrifices. The masters of the instruments delivered them out to the Levites, and appointed what instruments should every day be used. And he who had the charge of the table, made the Priests draw lots, and assigned every one his office^f. If the reader has a mind

^a 1 Chron. xxiii. 27, 28, 29, 30, 31.
treatise called Chelim. ch. vii.

^b Lu. xxii. 52.
^ε Musick gallery.

^c Στρατηγοί.
^ε In Chelim, Ibid.

^d In his

to see more of this, I refer him to the book it self; and shall only add here, that there was another officer besides these, whose business it was to take care of the *Priests* that fell sick, which often happened. For, as they wore nothing but a single tunic, and drank no wine, and were obliged to go bare-foot in the temple, which was paved with marble, they were very subject to the cholick. And for a more particular account of the gates of the temple, the porters, and the officers, who had the care of the wine, and salt, and oil. I refer the reader to my work upon the temple of *Jerusalem*, wherein I treat at large of all these different employments^a. But I must not forget to observe here, that *David* chose out two hundred and eighty eight *Levites* to be masters of music, and teach the others to sing^b; so that, as there were four and twenty classes of singers, each class had twelve masters; and in their performances, they mixed both voices and instruments together.

[7thly and lastly.] As the *Priests* had the *Levites* under them, so had the *Levites* also others under them, whose business it was to carry the water and wood, that was wanted in the temple. *Joshua* at first made use of the *Gibeonites*^c for this purpose; and afterwards other nations were employed in it, and called *Nethinims*^d, that is, persons who had given themselves up, from the Hebrew *Nathan*, which signifies to give.

[FROM the consideration of the *Levites*, we proceed now.

II. To that of the *Priests*. In which we shall mention, 1st. their order, 2dly. their election, 3dly. their manner of life, 4thly. their laws, 5thly. their functions; 6thly. their habits, 7thly. the consecration of the *High-priests*, 8thly. his succession; and 9thly. his habit.]

1st. As to the order that was observed among the *Priests*, it was this. They were divided, as we have seen, into four and twenty classes, each of which had its head, who was called, *the Prince of the priests*. Every week one of these classes went up to *Jerusalem* to perform the offices of the Priest-hood, and every sabbath-day, they succeeded one another, till they had all taken their turns: but on the solemn feasts, they

*The order
established
among the
Priests.*

^a De Tabern. l. vii. c. 3.

^b 1 Chron. xxv. 7.

^c Josh. ix. 3-27.

^d Ezra

viii. 20. See De Tabern. l. vii. c. 3. § 4.

all assembled there together. The prince of each class appointed an entire family every day to offer the sacrifices, and at the close of the week, they all joined together in sacrificing. And as each class had in it different families, and each family consisted of a great number of *Priests*, they drew lots for the different offices which they were to perform. And it was thus that *the lot fell* upon *Zecharias* the father of *John the Baptist*, to burn incense, when he went into the temple of the Lord^a.

The choice
of the
Priests.

2dly, FROM considering their order, we proceed to consider the manner in which the *Priests* were chosen, and the defects which excluded them from the priesthood. Among the defects of body, which rendered them unworthy of the sacerdotal functions^b, the *Jews* reckon up fifty which are common to men and other animals, and ninety which are peculiar to men alone^c. The *Priest*, whose birth was polluted with any prophaneness, was cloathed in black, and sent out without the verge of *the Priests-court*; but he, who was chosen by the judges appointed for that purpose, was clothed in white, and joined himself to the other *Priests*. And I know not whether St. *John* does not allude to this custom, when he says, *He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life*^d. They, whose birth was pure, but who had some defect of body, lived in those apartments of the temple, wherein the stores of wood were kept, and were obliged to split and prepare it, for keeping up the fire of the altar.

Their pre-
scribed
manner of
life.

3dly, ALL the time the *Priests* were performing their offices, both wine and women were forbid them^e. And they had no other food, but the flesh of the sacrifices, and the shew-bread. They performed all their offices standing^f, and bare-foot, [and with their heads covered^g, and feet washed^h.]

4thly, THE laws which God laid upon the *Priests* are these, *God said unto Aaron, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the congregation lest ye die*ⁱ. *The Priests shall not be defiled for the dead among his people, but for*

^a Lu. i. 9.

^b Lev. xxi. 16-24.

^c De Tabern. lib. iii. c. 9. § 3.

^d Rev. iii. 5.

^e Ex. xix. 15.

Lev. x. 8-11.

^f Maim. de ratione adeundi templ. c. v.

^g Lev. x. 6.

xxi. 10.

^h Exod xxx. 19.

ⁱ Lev. x. 8, 9.

his kin^a. They shall not take a wife that is a whore or prophane, neither shall they take a woman put away from her husband ^b. The daughter of any Priest, if she prophane her self by playing the whore, she prophaneth her father, she shall be burnt with fire ^c.

5thly, As to the functions of the *Priests*, their business was to keep up the fire upon the altar of burnt-offerings, that it might never go out ^d; to guard the sacred vessels; to offer the sacrifices; to wash the victims; to make the aspersions whether of blood or water, upon the persons offering, the victims, or the book of the law; to burn the incense upon the altar ^e; to dress the lamps; to put the new shew-bread upon the table, and to take away the old. And to them only it belonged to catch the blood of the victims, and sprinkle it upon the altar ^f. Such as were of the sacerdotal race, and were excluded from the priesthood, on account of any defect, had the care of cleaning the wood, which was burnt upon the altar: for they were very nice in choosing it, and thought it unlawful to use any there, which was rotten, or worm-eaten. All the offices just now mentioned, were in common to the *Priests* and *High-priests*; but besides them there was a particular one annexed to the latter dignity only, and that was, that the *High-priest* alone went into the *Holy of Holies* once a year on the day of expiation, and he alone could offer up the sacrifice, which was then prescribed both for his own sins, and those of all the people.

6thly, As to the names and forms of the sacerdotal habits, we find them in *Exodus* ^g and *Leviticus* ^h. Those that were common to all the *Priests*, were (1st,) *linnen drawers*; (2dly,) the *linnen robe* which was so strait that it had no fold in it; (3dly,) the *girdle*; and (4thly,) the *Tiara*, which was a sort of bonnet or turban, made of several rolls of linnen cloth twisted round about the head. The *Vulgate* calls them *vittas lineas* ⁱ; and we have given the figure of them in the picture of the *High-priest*, [whom we come next to consider.]

^a Lev. xxi. 1, 2.
^g Ibid. § 5. Ex. xxx. 7.

^b Ibid. v. 7.

^c Ibid. v. 9.

^d Lev. iv. 5, 6, 7. Maimon. de ratione Sacrific. c. v. n. 7.

^e This was the first business of the day. De Tab. l. vii. c. 6. § 2, 3.

^f Ibid. § 5. Ex. xxx. 7. 2 Chron. xxvi. 16-19.

^h ch. xxviii.

ⁱ ch. viii.

^j Ezek. xlv. 18.

The High-priest.

7thly, ALL the *Priests* had over them an *High-priest*, whose habits were different from theirs, and who was consecrated with some particular ceremonies. At the time of his consecration they pour'd a precious oil upon his forehead ^a, and this unction was made in the form of the Greek letter X. *Maimonides* tells us that this was not observed in the second temple, and that the *High-priest* was then no otherwise consecrated, than by the pontifical habits, which he wore. But when it was observed, it was done in such plenty, that we are not to wonder, if the holy oil, which was poured upon his forehead, ran down on all sides upon the beard of the *High-priest*; to which the *Psalmist* ^b refers, when speaking of a precious perfume, he compares it with that, which was used at *Aaron's* consecration.

The succession to the high priest-hood.

8thly, THE high-priesthood, as to its succession, descended by inheritance, and belonged to the eldest. In its first institution, it was for life; but from the time that the *Jews* became subject to the *Greeks* and *Romans*, the duration of this venerable office depended upon the will of the princes or governours. And under the *Asmonean* princes there was another considerable alteration made in this office. It then went out of the family of *Aaron*, and passing into that of *Judas Maccabeus*, came into a private Levitical family: as appears from the catalogue which *Josephus* has given us of the *High-priests* ^c. There could not be two *High-priests* at once: but they chose a sort of vicar-general, who supplied their places in their absence, and had the precedence before all other *Priests*. The Hebrews gave him the name of *Sagan*, and he sat at the right hand of the *High-priest*. And therefore some think that *Caiaphas* was *High-priest*, and *Annas* his *Sagan*, and that that is the reason why *JESUS CHRIST* was brought before them both ^d.

The High-priests habit.

Plate 16.

9thly, As to the habits peculiar to the *High-priest*, the first we shall speak of, is that which the *Hebrew* text calls *Mehil*. The *Greek* interpreters have once rendered it by *ποδήρης* ^e, which signifies a garment that reaches down to the feet; and this is the word which *Josephus* also makes use of. But as the same *Greek* interpreters sometimes render it by

^a Lev. xxi. 10. ^b Psal. cxxxiii. 2. ^c See De Tab. l. vii. c. 5. § 7. ^d Luk. iii. 2.
^e Ex. xxviii. 4. The English translators call it The robe.

The HIGH PRIEST

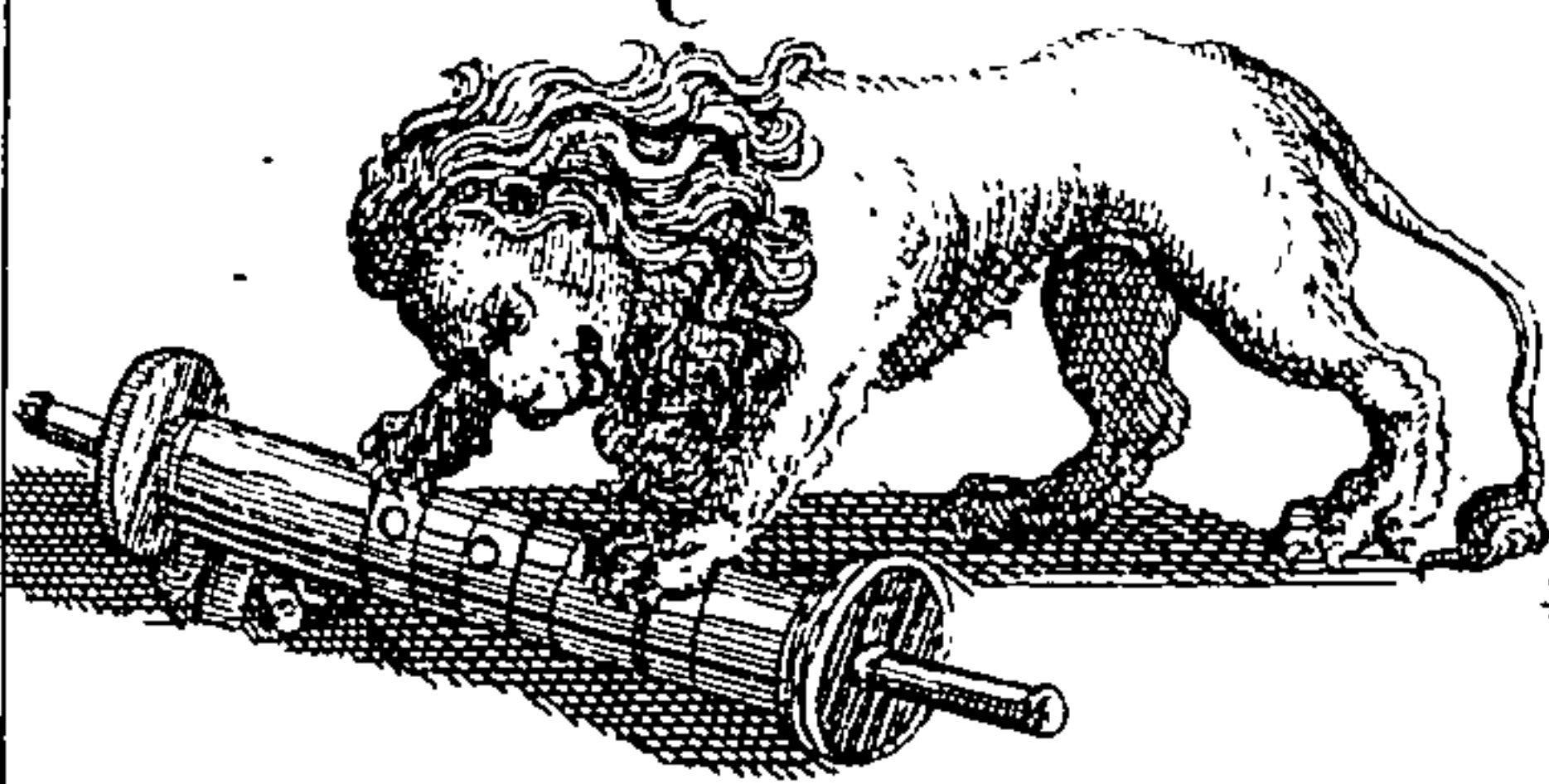
A



B



C



D



other words than *ποδήρης*, I am of opinion that the *Mekil* was not so long : it might be a shorter sort of garment.

UPON the border of this garment, whatever it was, there were, instead of a fringe, seventy two golden bells, and as many pomegranates : and if then, this garment had reached down to the ground, it would not only have hid the tunic, or linen alb, which the *High-priest* wore under it, and which he had in common with the other *Priests*, but these pomegranates and bells would likewise have lost their sound. And therefore the *Mekil* may be said to have been called *ποδήρης*, because it came down *almost* to the feet, as you see in the plate annexed. The colour of it was purple ; and under it was the tunic or linnen alb ^a, which was common to all the *Priests*. This linnen was very fine and twisted ; so that the tunic was not woven close, but open : and there was raised-work, and hollows, and figures in it ; which may be seen in the figure, by the bottom of this robe, which is not covered by the *Mekil* ; and its extremities, as they are there shewn to do, reached down to the ground.

(2dly.) AND besides this, the *High-priest* wore another sort of garment, which is like a waistcoat without sleeves, and which is by the *Hebrews* called an *Ephod*, and by the *Latins*, *Superhumerales*, because it was fastened upon the shoulders. (And they likewise gave the name of *Ephod* to another garment something like this, which laymen were permitted to wear, as appears from *David's* being said to have been dressed in a *linnen Ephod*^b.) Upon each shoulder he had also a precious stone, in which were engraven the names of the children of *Israel* : in that on the right shoulder were the names of the six eldest, and in that on the left, those of the six youngest. And he had upon his breast a square piece of stuff ^c, of the dimensions of the *Hebrew Zereth*, that is, half a cubit, which is 10 inches of *French* measure, as we shall hereafter shew. The *Hebrews* call it *Hoschen*, that is, *the breast-plate*, because it was worn upon the breast ; but the *Greeks* call it *λόγον*, and the *Latins* from them *rationale*, and from these latter comes the *French* term, *rational*. The *Greek* word may be translated by this Latin one, but I think it would be better rendered *oraculum*, because this was as it were the *oracle*, by which God

^a Eng. a brodered coat.

^b 2 Sam. vi. 14.

^c Ex. xxviii. 15-30.

gave his answers: for the *High-priest*, when he would consult God on any occasion, put on this ornament upon his breast, and God answered him in the manner we are going to relate. There were upon the *breast plate* twelve pretious stones, upon which were likewise engraven the names of the twelve sons of *Jacob*: and upon it were also the *Urim* and *Thummim*. The first of these words (as has been already observed) signifies *light*, or *knowledge*, and the other *truth*, or *perfection*; and the *Jews* pretend that they were two *sacred signs*, by which God made known his will: and when they ceased to appear, it was no longer known what they were. All that is certain, concerning this opinion is, that the word *Urim* signifies *light*; and perhaps it was so called, because these pretious stones shined with an extraordinary and miraculous fire. So that the *Urim* and *Thummim* were something more than barely two words engraven on the breast-plate; and indeed we often find in Scripture that God was consulted by *Urim* ^a.

(3dly.) And lastly, the *High-priest* wore likewise a plate of gold upon his fore-head, on which were engraven these two words *Codeſch la Jehovah*, that is, *Holy to the Lord*. It was tied with a purple or blue ribbon to his tiara, which was made of linnen, like those of the other *Priests*, and was only distinguish'd from them by this plate and ribbon. I have engraven it according to the opinion of *Braunius*, who has written a very curious treatise upon the sacerdotal habits of the *Jews*. And the reader need only compare the figure of it, with what is commanded concerning it in the 28th chapter of *Exodus*, in order to convince himself, that the description which this author gives of it, is agreeable to the Scripture. But it is not so as to the figure A, which we find in the *French* edition of *Josephus*; we there see no notice taken of either of the ribbons, by which the Scripture expressly says this plate was tied to the *High-priest's* bonnet: and I leave the reader to judge which of the two descriptions is most probable. The *French* translatour has also put three rows of henebane buds to the tiara itself, whereas *Josephus* puts them upon the plate, in the manner that I have engraved it and its ribbons separately, at the letter B.

The officers of the synagogue.

III. NEXT to the *Priests* and *Levites*, the *Officers of the Synagogue* ought to find a place in this chapter. They were in some sort sacred per-

^a Deut xxxii. 8. Num. xxvii. 21. 1 Sam. xxviii. 6.

sons, since they had the superintendency of those places, which were set apart for prayer and instruction. They were of several sorts; some of them being *Presidents*, whom the *Greeks* call *Princes of the Synagogue*, and the *Hebrews*, *Heads of the Congregation*^a. These were men advanced in age, men of letters and understanding, and of known probity. The *Hebrews* call them *Hacamim*, that is, *Sages* or *wise-men*; and their authority was considerable. They were judges of pecuniary matters, of thefts, damages, and such like; and St. *Paul* doubtless alludes to them in the sixth chapter of his *first epistle to the Corinthians*, when he reproaches the Christians with carrying their differences before the tribunals of the Gentiles, as if they had had no persons among them, who were capable of judging them. *Is it so*, says he, *that there is not a wiseman among you? no not one that shall be able to judge between his brethren*^b? And these had likewise the power of punishing those, whom they judged to be rebellious against the law; and from hence it is, that our Lord forewarns his disciples, that *they should be scourged in the synagogues*^c. Besides these *presidents*, or *princes of the synagogue*, there was likewise in every synagogue a sort of *Minister*, who read the prayers, directed the reading of the law, and preached, and was called *Chasam*, that is, an *Inspector* or *Bishop*^d. And to this minister were joined other officers, who had the care of the poor, and collected the alms; and these were called *Parnasim*, that is, *Pastors*, and *Rectors*. As to the reading of the law in the synagogues, it was always done in Hebrew^e, and this made it necessary, as soon as that language ceased to be their mother-tongue, to establish an interpreter, whom the Jews call *Targumista*. And by this means the doctor who explained the law in Hebrew, came to have an in-

^a These are in the New Testament called ἀρχισυνάγωγοι, or Rulers of the synagogue. Mar. v. 34. Lu. viii. 41. ^b v. 5. ^c Mat. x. 17. ^d He that read the prayers and gave the blessing in the synagogues, was according to Dr. Prideaux a different officer from the Chazan, and was called Sheliach Zibbor, or the angel of the church, from whence it is, that the bishops are called (Rev. ii.) angels of the churches. The Chazan according to him, was an inferior officer, whose business was to take care of the books, and other utensils, a sort of deacon, such as the Parnasim are here said to be. And to such a one who is called a minister, our Saviour gave the books, when he had done reading in the synagogue, Lu. iv. 20. Connec. P. i. B. 6. Under the year 444. p. 307, 306. of the Fol. Edit. ^e Of the manner of reading the Scripture in the synagogues, See Prid. Con. P. i. B. 6. Under the year 444. p. 306. of the Fol. Edit.

terpreter always by him, in whose ears he softly whispered what he said, and this interpreter repeated aloud to the people what had been thus whispered to him. This *Lightfoot* plainly proves in his *Horæ Talmudicæ*, and this JESUS CHRIST had in view, when he said to his disciples, *What ye hear in the ear, that proclaim ye upon the house-tops*^a. But the synagogues were not only places set apart for prayer; they were also schools, where the young were taught. The *Sages* (for so the masters were called) sat upon benches, and the young men sat *at their feet*; which is the reason why St. *Paul* says, he learned the law *at the feet of Gamaliel*^b. Though some pretend, that the apostle there only means, that he was brought up in *Gamaliel's* house. To all which, we must, in order to give a thorough knowledge of all the sacred persons among the Jews, here add an account of such as distinguished themselves from the people, by the holiness of their lives. And such were,

Naz-
arites.

IV. THE *Nazarites*, or as some call them *Nazareans*; which is an Hebrew word, and signifies *separated*. God himself is the author of this kind of life^c. From the moment that they devoted themselves to it, they abstained from all sorts of liquors that could intoxicate, and never cut their hair afterwards, till the day that their vow ended. And of these there were two sorts, 1st. *Nazarites by birth*, as were *Sampson*, and *John the Baptist*; and 2^{dly}. *Nazarites by-vow and engagement*. The latter followed this kind of life only for a time, after which they cut off their hair at the door of the tabernacle. *Maimonides* observes^d, that there were some times some zealous persons, who voluntarily defrayed the expences which were necessary for cutting off the hair of one or more *Nazarites*, after they had offered the necessary sacrifices, when the time of their vows was expired. Which may serve to explain that passage in the 21st chapter of *the Acts*, which some persons misunderstand, in thinking that St. *Paul* is there spoken of, as having made a vow to become a *Nazarite*. But the true sense of the chapter, is this: the apostles advise St. *Paul* to bear the necessary expences of four *Nazarites*, in order to remove the opinion the people had received of him, that he despised the law

^a Mat. x. 27. ^b Act. xxii. 3. ^c In the sixth chapter of Numbers, you have an account of the qualifications of the Nazarites, and their austerities. ^d In his treatise of the Nazareate.

of *Moses*. Now they that bore these expences were obliged to purify themselves. And therefore *St. Paul* appointed a day, whereon he would (after the time of the vow was past) pay the money that was necessary to buy the victims that were to be offered up on this occasion; in order thereby to undeceive the Jews, concerning the reports that had been spread about him^a.

V. THE *Rechabites*, like the *Nazarites*, separated themselves from the rest of the Jews, in order to lead a more holy life^b. *Jeremiah* describes the life and customs of the *Rechabites* in the thirty fifth chapter of his prophecy, thus; *I set, says he, before the sons of the house of the Rechabites, pots full of wine and cups, and I said, Drink ye wine. But they said, We will drink no wine, for Jonadab the son of Rechab our father commanded us saying, ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any*^c. This *Rechab*, the father of *Jonadab* lived under *Jehu* King of *Israel*, in the time of the prophet *Elisha*^d. These *Rechabites* lived in tents, and flourished about an hundred and fourscore years. But after the captivity, they were dispersed, unless the *Essenes*, of whom we shall speak hereafter, succeeded them. It is certain that they followed the same kind of life.

VI. AMONG the number of sacred persons we may likewise put the Patriarchs. Such were *Adam*, *Noah*, *Abraham*, and the rest, since they did the offices of *Priests*, offered sacrifices, and taught religion at home and abroad, in proportion to the light they received from God.

VII. Lastly. THE *Prophets* are also of this number, and were raised up in an extraordinary manner for the performance of the most holy functions. They were at first called *Seers*, they discover'd future things, they decla-

^a Not that this is so to be understood (with Petit) as to imply that *St. Paul* had no vow upon himself, it is to me very evident from *Acts xviii. 18.* that he had a vow upon himself (which he made at *Cenchrea*, and therefore shaved himself there, by way of initiation into it, as all those who made vows, or were *Nazarites*, did;) as well as assisted the others in defraying the expences of their vows. *De Tabern. l. vii. c. 3. § 2.*

^b The *Rechabites* manner of living was not a matter of religion, but a mere civil ordinance grounded upon a national custom. They were *Kenites*, or *Midianites*, who used to live in tents, as the *Arabians* still do. *Hab. iii. 7.* *Meade's works*, p. 127.

^c v. 5, 6, 7.

^d 2 Kings x. 15.

red the will of God, and spoke to both kings and people, with a surprising confidence, and freedom. *Prophecy* was not always annexed to the priest-hood, there were prophets of all the tribes, and sometimes even among the Gentiles^a; and the office of a *Prophet* was not only to foretell what should afterwards come to pass, it was their business likewise to instruct the people, and they interpreted the law of God; in so much that the word *Prophet* sometimes signifies, an *Interpreter*, or *Teacher*.

AFTER the *Patriarchs*, who were themselves first endowed with the gift of *Prophecy*, *Moses* holds the first place among the *Prophets*: the spirit with which he was filled, passed upon the seventy judges which he chose by God's command, and they became *Prophets* themselves. And *Sigonius* believes, that from the time of *Samuel*, there was a *body of Prophets*, so that there were communities of them in all succeeding ages, and in every city. *Samuel's* reputation drew to him a great number of persons, in order to be his disciples, and several of them had the spirit of prophecy; and from him to *Malachi* who lived under *Darius*, at the time of the rebuilding of the temple, there was an uninterrupted succession of *Prophets* among the Jews. These were those *colleges of the prophets*, of whom *Samuel* spake, when he said to *Saul*, *After that, thou shalt come to the hill of God, where is the garrison of the Philistines, and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophecy*^b. And accordingly the Scripture adds, *When they came thither to the hill, behold a company of prophets met him*^c. And that the number of the prophets was not diminished in the time of *Elijah*, appears from hence, that *Elisha* having followed him to *Jordan*, when he was going to leave the world, *fifty men of the sons of the prophets went and stood to view afar off*^d.

As to the manner in which the *Hebrews* consulted God, it was various; sometimes they came to the *mercy-seat*, and God spake to them from *between the cherubims*. *I will commune with thee*, says God to *Moses*, *from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I shall give thee in commandment unto the children of Israel*^e. And for this reason that part

^a Num. xi.^b 1 Sam. x. 5.^c vers. x.^d 2 Kings ii. 7.^e Exod. xxv. 22.

of the temple, in which the ark was placed, was called *the Oracle*. Sometimes the *Prophets* or *Priests* discovered to them the divine commands; and *Urim* and *Thummim* were, as we have seen, a sort of *oracle*. And besides all these, God often spoke to his people in mysterious dreams, and often made use of the ministry of angels, to make known his will to mankind.



C H A P. IX.

Of the Jewish Doctors, Sects, and Schisms.

THIS chapter is a continuation of the former. After sacred persons, it is but just that we should speak of those, who were persons of distinction among the Jews. And such were their doctors, the leaders of the famous sects of the *Pharisees* and *Sadducees*, and lastly those whom they looked on as schismatics.

As for the *Doctors*, they did not appear among the Jews, till after prophecy ceased: and at first they had no distinguishing title^a. It was not till towards the birth of JESUS CHRIST, that they gave their learned men, and even their princes too, who valued themselves upon their knowledge of the law, the quality of *Rabban*; and *Buxtorf* says, that they reckon up but seven *Rabbanim*, that is, persons who bore the title of *Rabban*, in all. Afterwards, the learned men among them took the title of *Rabbi*. Both these words come from *Rab*, which signifies *multi-*

^a They among them, who professed their traditional learning, from the time of the men of the great Synagogue (i.e. from Simon the Just, about 300 years before Christ) to the publishing of the Mishnah, (i.e. about 150 years after Christ) were called Tanaim; they, out of whose doctrines and traditions the Mishnah was composed, are called the Mishnical Doctors; they who lived from the publishing of the Mishnah to the publishing the Babylonish Talmud, were called Amoraim; and they out of whose doctrines and traditions the Gemara was composed, are the Ge n arical Doctors: and for about 100 years after the publishing the Talmud, (i.e. till about A.D. 600.) they were called Seburaim, and after that Geonim. Prid. Con. P. 1. B. 5. under the year 446. Fol. Ed. p. 252.

plicity

plicity or augmentation; and the titles both of *Rabban* formerly, and of *Rabbi* or *Rabbin* afterwards, were given to such as either had eminent qualities, or were men in dignity, or men of an extensive knowledge. And these *Rabbins* among the Jews, were remarkable for having a good opinion of themselves; they made no difficulty of exalting themselves above the rest of mankind, not excepting kings, nor even the high-priest: for, say they, *When a wise man dies, it is difficult to find another to succeed him; but when a king dies, the first Israelite you meet is capable of filling his place; and there was never any high-priest, but what easily found a successor.*

The origin, and
signification of the
word
Scribe.

A great while before the birth of JESUS CHRIST, they gave learned men the title of *Sopherim*, from the Hebrew *Saphar*, which signifies, *to reckon*, or *to explain*, and this name was common to all men of letters. This is what the *Greeks* translate, by *Grammarians* and *Doctors of law*; and the *Latins* by *Scribes*, and *the Learned in the law*, or *Lawyers*^a. And in this sense the word *scribe* signifies quite another thing than *a writer*, it is taken for the masters or interpreters of the law. And indeed their profession was that of explaining the Scripture; of reading it in the synagogues; of preserving the purity of the text; of resolving all difficulties that present themselves, whether in the books of *Moses*, or in the *Prophets*; and of keeping the genealogies of the tribes, especially that of the royal family. In a word, if the *Prophets* were the interpreters of the will of God, the *Scribes* were the interpreters of the different senses of the law, or rather of the different laws: for the Jews distinguish between that which *Moses* wrote with his own hand, and that which he delivered *viva voce*; which having been first received by *Joshua* and the *Ancients*, passed from them to the *Prophets*, and from the *Prophets* to the *Scribes*. The first *Scribes* were the *Priests*; God himself charged them with this employment. The Lord said unto *Aaron*, *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die, that ye may put difference between holy and unholy, and between clean and unclean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them, by the hand of Moses*^b. *Josephus* likewise testifies, that

^a *Legis periti.* See Luke vii. 36. *Vulg.*

^b Lev. x. 9, 10, 11.

God was not content with barely publishing his law once, but that he likewise requires his people, to leave all their work every week, in order to assemble together, and hear his holy law read, and thereby instruct themselves perfectly in it. And *Philo* makes the same reflection. *It is, says he, the custom of our nation to apply themselves, every Sabbath-day, to the study of wisdom, and to hear with attention the public lectures that a doctor gives them about it. This custom still continues among us, and our synagogues are nothing else but schools, wherein virtue is taught, the mysteries of religion are explained, and vice is reprov'd.*

As to the number of the *Scribes*, when *David* took an account of the *Levites*, he chose out *six thousand* of them, whom he made *Scribes*, or *Judges* ^a. And I have already said, as to the rise of them, that the end of the *Prophets* among the Jews was the beginning of the *Scribes*, that is, that the latter rose up after the captivity, about the time of the last *Prophets*, when the *Priests* being more intent upon politicks than religion, left the care of studying and explaining the Scripture to some learned men. This was the origin of the *Scribes*; and the name is no less ancient than the thing. For *Ezra*, who lived in the time of *Haggai*, *Zechariah*, and *Malachi*, is called *a ready Scribe* ^b; and in the first book of *Esdra*s, he is called *a reader of the law*, ἀναγνώστης τοῦ νομοῦ ^c; and it is therefore certain, that the origin of the *Scribes* is as early as the time of *Ezra*.

THE most famous *Doctors*, the Jews ever had, were *Hillel*, and *Shammai*. They were of two different persuasions, and the schools are divided between their disciples; and the *Talmud* never fails of mentioning their opinions. St. *Jerome* thinks, that these two party-leaders, were not a great deal older than JESUS CHRIST ^d; and adds, that the name of *Hillel*, signifies *prophane*, and that of *Shammai*, a *destroyer*, and that they are so called because both one and the other, by their interpretations and refinements, both *prophaned* and *destroyed* the law of God. The learning of the *Rabbins* is entirely confined to the study of the text of the Bible, which they call *Micrah*; to the knowledge of traditions, which they call *Mischnah*; and to the search after allegories, which they call

The famous Doctors among the Jews.

^a Chron. xxiii. 4. ^b Ezra vii. 6. ^c Efd. viii. 8. ^d Dean Prideaux makes them to have flourished in the year 37, before Christ. See Conn. P. 2. B. 8. under that year.

Midras, from the Hebrew *darasch*, to search, or to rake into; and to this JESUS CHRIST alludes when he says, *Ye search the Scriptures, because in them ye think ye have eternal life, and they are they which testify of me* ^a. And that nothing may be omitted on this subject, I shall add, that the Jews call those of their *Rabbins*, who enter further than others into the sense and mysteries of Scripture, *Adagici*; which comes from the word *nagad*, which signifies to relate, or to explain, or shew. In *Exodus* ^b, God commands the fathers to shew their children the wonders they had seen; and the word in the Hebrew is *Higadta*, ye shall shew, &c. and from thence comes the term *Adagici*.

THE quality of *Doctor* was no dispensation from manual labour; and from thence comes that famous saying of *Gamaliel*, which we find in the book called *Pirke Avoth*, that is, *Capitula patrum*, or a Collection of the sentences of the fathers; *The knowledge of the law jointly with a trade, is a fine thing; when they are both joined together they divert from sin; but study without manual labour does not last long, and is often an occasion of sin.* And we are not therefore to wonder, that St. Paul, who was the disciple of *Gamaliel*, should understand how to make tents, and should choose to support himself by the labour of his hands, rather than be burdensome ^c. A scholar is called in Hebrew *Talmud*; and when a *Talmud* became advanced in his studies, the *Rabbin* then associated him to himself, almost in the same manner as *Moses* did *Joshua* ^d. Which first degree of honour was conferred upon him by the imposition of hands, and the *Rabbin* when he put his hands upon his head, said, *I lay mine hands upon you.* The next degree of honour was that of *Rabbin*, which was given, when the *Associate* had gained the art of teaching, and this usually swelled the minds of those who were honoured with it with great vanity. The *Rabbins*, as JESUS CHRIST often reproaches them, loved the uppermost places ^e, and in their schools their disciples sat at their feet ^f.

WE come now to the different *Sects* among the Jews. In the time of the *Prophets* nothing is said, either of sects or heresies. But afterwards several religious parties were formed among them; which broached particular opinions of their own, and maintained both erroneous and corrupt

The origin and epocha of the Jewish sects.

^a Jo. v. 30. *Vulgate.*

^b Ex. xiii. 8.

^c 1 Theff. ii. 6, 9.

^d Num. xxvii. 18.--23.

^e Mat. xxiii. 6. Luke xi. 43.

^f See Acts. xxii. 3.

ones. And the true reason of this, we have in *Cunæus*. In those happy times, says this Author, wherein the prophets lived, who by the converse they had with God, learned his will immediately from himself, there could no disputes arise about religion. The authority of their prophets was so well established, that it would have immediately decided all difficult questions, and put an end to all disputes. And if any one should have refused to have submitted to it, he could have had no excuse either from his ignorance or his want of capacity; it would have been a declared revolt, and he must have abandoned his religion, and embraced idolatry. There was no medium, he must either have obeyed the prophets, or have no longer acknowledged that God who inspired them. But when these prophets disappeared, that sovereign authority ceased; then every one gave himself the liberty of reasoning, enquiring, and disputing; and by this means they wandered in the ways of vain curiosity, and fell into darkness. So that these endless disputes about the Scripture, were the effects of the corruption of latter ages, when the Jews began to degenerate.

1. THE most ancient Sect among the Jews, was that of the *Sadducees*; Sadducees. which took its name from *Sadoc*, who was the founder of it. They denied that supream providence which directs all things; they taught that the knowledge of God was bounded; they denied the resurrection, and the immortality of the soul; and would not admit of any spiritual substance. It is not known when this sect began; but it is certain, it could not be, till after the times of the *Prophets*. The common opinion is, that *Sadoc*, the disciple of *Antigonus Socho*, did not live till after the time of *Alexander the Great*; but nevertheless this sect was the most ancient one among the Jews. And tho' their opinions concerning the nature of God, and the immortality of the soul, seem to favour a corruption of manners, yet were they very exact in the observance of the law, and said, that God was so august a master, that he deserved to be served disinterestedly, and without any view to a reward. They acknowledged no books of Scripture to be canonical, but only the books of *Moses*. The silence of these books concerning a future state, seemed to favour their opinions; and it is very probable, that the true reason why they rejected the other books of Scripture, was because they could not en-

ertain those opinions, if they once admitted them to be canonical ; in as much as the *Prophets* contradict them in every article. This *Antigonus Socho*, whose disciple *Sadoc* was , lived according to the Jewish calculation, about three hundred years before the birth of JESUS CHRIST^a. This Doctor had often inculcated into his disciples, that they ought not to be like slaves, who only serve their masters for the sake of a reward ; but do you, says he to them, obey God disinterestedly, and have always a respectful fear of him : And this maxim, it's said, gave birth to the errors we are speaking of. *Sadoc* and *Baitkus* the disciples of *Antigonus* inferred from hence, that there was no reward to be expected in another life, that the soul dies, and that the body will not rise again. But these errors neither excluded the *Sadducees* from the conversation of the Jews, nor from the temple, nor from offices, nor (as appears from the acts of it) even from the *Sanhedrim* ; because it was the custom of the Jews to admit any body among them, who was willing to submit to the law of *Moses*.

2. THE sect of the *Pharisees* was not so ancient ; but it made more noise. It derived its name from the Hebrew word *Pharas*, which signifies, *to separate*; because the prevailing passion, or rather ambition of this sect, was to distinguish it self, and *separate* it self from the people, by a great outward shew of sanctity. Their adherence to the law was extremely exact, and for fear of violating the least precept of it, they scrupulously observed every thing that had the least relation to it, tho' the law had neither commanded nor forbidden it ; and in this manner, they extended the obligation of paying tythe, even to the smallest herbs, as JESUS CHRIST reproaches them^b. And from thence arose an infinite number of vain observances which they called *traditions*, and which rather corrupted the law, than tended to the observation of it. And this extravagant exactness inspired them with an insupportable pride ; and in order to gain the more veneration and esteem, they prayed in publick places, and wrote their mortifications upon their meagre countenances ; but at the bottom, this affected piety was only a snare laid for the weakness of widows, whose *houses they devoured*^c. *Josephus*^d mentions this sect in the reign of *Jona-*

^a Dean Prideaux places the rise of this sect, A. 263. before Christ; and thinks it most probable that a dissoluteness of manners gave rise to it, and not the reasonings of Sadoc upon the doctrines of Antigonus. See Conn. P. 2. B. 1. under the year 263. and Part 2. B. 5. under the year 107.

^b Mat. xxiii. 23.

^c Mat. xxiii. 14.

^d Antiquities.

than, one of the *Asmonean* princes an hundred and forty years before JESUS CHRIST, which was the time when it had most power. Their manner of living was simple, mortified, and very far from the pleasures of life. They valued themselves upon their doctrine and learning, and from thence it is, that the Apostle speaks of this sect, as of the most knowing and the *strictest* religious sect among the Jews^a, *Josephus*^b speaks thus of them: *The Pharisees make profession of being instructed in all the particulars of the law. Their life is austere, they abhor effeminacy and pleasures, they believe in a fate, and attribute all things to it, but nevertheless acknowledge the freedom of man. They teach that God will one day judge all men, and punish or reward them according to their merits; they maintain that souls are immortal; and that in the other world, some will be shut up in an eternal prison, and others sent back into the world, with this difference, that those of good men shall re-enter into the bodies of men, and those of wicked men into the bodies of beasts: which is exactly the famous transmigration of Pythagoras.* The greatest part of the *Pharisees* were *Scribes*; which word signifies, as we have already observed, a man *learned in the law*, be his sect what it will; whereas, the word *Pharisee*, implies that he has embraced some particular manner of life.

BOTH these sects of the *Pharisees* and *Sadducees*, were as has been said, older than JESUS CHRIST; and *Josephus*^c observes of them, that the common people were most attached to the *Pharisees*, and that people of distinction had most regard for the *Sadducees*. *John*, one of the *Asmonean* Princes, enraged at the too great power of the *Pharisees*, in order to humble them, condemned all their traditions, of which they could not prove *Moses* to have been the author; and forbid their laying any stress upon such, declaring himself likewise for the *Sadducees* at the same time. But the resentment of the *Pharisees* at this usage, was extremely great; and being supported by king *Demetrius*, they made war upon *John*, and took from him the countries of *Moab* and *Gilead*. After his death, Queen *Alexandra* favoured them, and re-established their laws, which made them the more haughty, and they committed many

^a Acts xxvi. 5.

^b *Wars of the Jews*, B. ii. ch. 12.

^c *Antiq. lib. xiii. c. 18. cum. seq. dis.*

disorders in the kingdom, down to the reigns of *Hyrchanus* and *Aristobulus*, one of whom embraced the sect of the *Pharisees*, and the other that of the *Sadducees*.

Herodians.

3. SIR. *Epiphanius* reckons among the Jewish sects, that of the *Herodians*, which is mentioned in the Gospel^a: and the common opinion is, that they were a sect of men, who looked on *Herod the great* as the promised *Messiah*. But it is more probable that the word *Herodians*, signifies no more than the domesticks of *Herod*. To which it may be added, that this Prince having been looked on by a part of the nation, as an usurper of the throne, the other party which was in his interests, are called the *Herodians*^b.

Hemerobaptists.
Nazareans.

4. THE same father speaks of certain *Hemerobaptists*, that is, men who bathed themselves every day out of devotion, and of the *Nazareans*. These latter are the same as the Christians, St. *Jerome* quotes a Gospel of the *Nazareans* written in Hebrew; and it is well known, that the name of Christians was first given in *Antioch*^c, and that the Jews called the disciples of our Lord JESUS CHRIST *Nazareans*, by way of insult and contempt, because they thought that JESUS CHRIST was born in the little town of *Nazareth*; and it was under the name of the *Nazareans*, that they made imprecations against the Christians in their synagogues three times a day.

Essenes.

5. BUT the sect of the *Essenes*, was according to *Josephus*, one of the most considerable sects they had. I take their name to be the same with that of the *Hassideans*, which signifies, *pious*, or *holy*; and that this name was given to those who joined themselves to *Judas Maccabeus*; if it may be allowed that they were the first *Essenes*. This sect began

^a Matt. xxii. 16. ^b By what is said of the Herodians in the Gospel, they seem plainly to have been a sect differing from the rest in some points of their law and religion. And these seem to be, 1st. Their thinking it lawful to submit to the dominion of the Romans, which the Pharisees inferred to be unlawful from Deut. xvii. 15. Thou mayst not set a stranger over thee which is not thy brother. And 2dly, in thinking it lawful to join with the Romans in many of their heathen usages. Both which tenets Herod the great received and practised, and the Herodians probably received from him. The latter tenet was what our Saviour calls the leaven of Herod; and on the account of the former, we see the Herodians came with the Pharisees, to ask our blessed Saviour that captious question, Whether it were lawful to give tribute to Cæsar? (Matt. xiii. 16.) that they might accuse him of being Cæsar's enemy if he denied it. Prid. Con. P. ii. B. 5. Under the year 107. ^c Act. xi. 26.

with those who followed this great man into the deserts, that they might there be at perfect liberty to observe the law. Their manner of life exactly resembles that of our monasticks, and it is by some thought, that these were the first Christians who were called monks. The *Essenes* were so prepossessed in favour of their exercises, that thinking them more holy than the sacrifices themselves, they never went to the temple either to pray or sacrifice: and it is for this reason that *Josephus* reckons them among the sects. It is surprizing that the Scriptures make no mention of these; but *Philo* and *Josephus* often speak of them, and perhaps it may be a pleasure to the reader, to see the pictures they draw of them. *Josephus* in his *Second Book of the Wars of the Jews*^a, speaks of them thus: *The Essenes, says he, never marry, and have no children but such as they adopt; they despise riches, and never reside in cities. They never change their shoes or cloaths, but when necessity forces them to it; they apply themselves to no trade, but put all they have in common with their brethren, so that the poor find a certain and ready assistance among them. They bath every day in cold water, and are extremely religious. They keep a profound silence at their repasts; and a man must be of an established continence, in order to be admitted among them; and though he be so, yet they always engage those whom they receive, by the most solemn oaths, to serve God, to keep the faith, and to practise justice. They who fall into any considerable fault, are expelled their society. They are extremely severe in their judgments, and despise punishments, and death. They think that the souls of good men go into the fortunate islands, and that those of the wicked are shut up in subterraneous places.*

THE same author adds in the *Eighteenth Book of his Antiquities*; that the *Essenes* refer every thing to God; that, they believe in the immortality of the soul; that, they forbid the making any presents in the temple, or offering sacrifice with the people, out of a persuasion that their manner of life is purer than sacrifices; that, their manners are holy; that, they apply themselves to agriculture; that, all their goods are in common; that, they have neither wives nor servants; that, they choose

^a ch. xii.

out the most honest men among them to make priests of; and that, their habits are simple, but neat.

Pliny knew these Essenes, and speaks of them at large in his *History*. They are, says he, a very singular, and the most surprizing people in the world. They know not the use of money, or of gross pleasures. They have no wives, and yet find a continual support and increase in the numbers of those who join them. Their society is chiefly increased by such, as being grown weary of the world, are as it were, thrown into this port by the waves of fortune. So that this nation, wherein no one is born, does yet continue for thousands of ages, which is almost incredible. A distast of life is the fruitful seed, by which they are multiplied.

In the
book call'd
The good
man truly
free.

BUT no body has written more largely of the Essenes, than Philo. In Syria, says he, and in Palestine which the Jews possess, are found Essenes, whose name signifies Holy, and who deserve so fine a name by their admirable piety. They worship God, not by offering up animals in sacrifice to him, but by sanctifying their own souls. Their number is above four thousand. They dwell only in the country, and fly all residence in cities, for fear they should be corrupted by the vices which usually infect those places. They employ themselves either in agriculture, or in the most pacifick arts. They have neither gold nor silver, and don't love vast and extensive estates. Riches little affect them, they seek for nothing but barely necessaries. No workman among them makes swords, or any sorts of arms; they even neglect commerce, and make no use of slaves; they are all free, and serve one another. Philosophy does not suit their tast, religion is all their study; and they have no other morality, but the exact practice of the laws of their nation. Every sabbath-day they study them in a particular manner, instruct one another in all virtues, and their only rule is to love God, virtue, and men. And that they do love God, is visible, because they keep a perpetual continence, don't swear, never tell a lie, and believe God to be so far from being the author of evil, as to be the source of all good. Their love of virtue also appears, in the contempt they have for money, glory, and pleasures: and they need no other proof of the love they have for one another, than the union in which they live. They have the same
houses,

houses, the same provisions, the same drefs, the same tables. They have their gains in common, divide the care of the sick among them, and honour the old men as their fathers^a.

LASTLY, *Josephus*^b reckons among the Jewish sects, that of *Judas of Galilee*. The account he gives of the opinions of this great *Judas of Galilee* man, and the rise of his sect, is this. After *Archelaus* had been sent into banishment, *Judea* was reduced by the *Romans* to the state of a province, and forced to pay them tribute. But *Judas* a native of *Gamala* a city in *Galytonitis*, exhorted the people to shake off this yoke, telling them, that tribute was a shameful badge of slavery; and several, hearkening to his discourses, and thinking that they could not serve God and obey the *Romans* too, revolted. This the Jews were the more easily perswaded to, because it was the general opinion among them, that it was shameful for them to pay tribute unto a foreign people: and they abominated the *Publicans*, who had the care of receiving the taxes and tributes. And indeed, God himself forbids them to choose a foreigner for their king, and directs them to choose one of their own nation^c. So that an aversion to the *Roman* dominion was natural to all the Jews; but they whose zeal lead them to join *Judas*, and form a particular sect, valued themselves upon their holiness and justice, because they would not acknowledge any other sovereign but God, and rather than submit to the dominion of man, and give him the title of Lord, would choose, as *Josephus* says, to subject themselves and their dearest friends and relations to any torments, or even to death it self.

I am of opinion, that *Judas's* sectarists are the same with *the Zealots*, which are so famous in the Jewish history. They were called *The just*; and they who asked JESUS CHRIST the question, whether it was lawful to give tribute to *Cesar*, pretended to be of this sect: *qui se justos dicebant*^d, which we ought not to translate, *who feigned themselves to be good men*, but *who feigned themselves to be THE JUST*. JESUS CHRIST was accused of hindering the people from paying tribute to the *Romans*, and consequently of being one of these *Just*. And I dont doubt but

^a See Prid. Con. P. ii. B. 5. under the year 107.

^b Antiq. lib. 18.

^c Deut. xvii. 15.

^d Luk. xx. 20. Vulg.

that it is in this sense, that *Pilate's* wife calls him *Just*, when she says to her husband concerning him, *Have thou nothing to do with that Just man*^a.

FROM the *Sectarists*, we now in the last place proceed to the *Schismatics*, among the Jews.

Samari-
tans.

THE modern Jews give the name of *Minnim* to all hereticks in general, but especially to the Christians. Formerly they looked on the *Samaritans* as the first hereticks, and the rise of them was this. *Jeroboam* having, as has been said, revolted from *Rehoboam* the son of *Solomon*, retired into the tribe of *Ephraim*, of which he was; and having caused a general insurrection, he formed them into a kingdom, and possessed himself of it. And lest the peoples going up to *Jerusalem* to sacrifice in the temple, should cause them to return to their obedience to *Rehoboam*, he caused two golden calves to be made, one at *Dan*, and the other at *Bethel*, to be the Gods of his new subjects^b; so that the revolt was at the same time a religious schism. The *Israelites* (for so the ten tribes were from this time called, whilst they who continued in their obedience to *Rehoboam* were called *Jews*) the *Israelites*, I say, were *Schismatics* and idolaters at the same time. The Jews in derision called them *Ephraimites* from the tribe of *Ephraim*, to which *Jeroboam* belonged; and they were also called *Samaritans*, from the mountain and city of *Samaria*. In the time of the first temple *Samaria* was the name of the city only; but afterwards it extended it self to all the country, of which *Sichem*, otherwise called *Neapolis*, was the capital.

THIS city was, in the reign of *Hezekiah* King of *Judah*, taken by *Shalmanezzer*, and the ten tribes were carried into captivity. Some years after, *Esarhaddon* sent the *Cutheans* to supply the place of the Jews, and to inhabit *Samaria*. And these people who knew not the true God, were punished for their idolatry with lions, who made a strange ravage among them. For this reason *Esarhaddon* sent them some of those priests who had been carried into captivity, to instruct them, and teach them the worship of the true God. But they did not embrace it with purity, but mixed the remains of paganism with their religion. Nevertheless, when *Manasses* the son of *Jaddus* the high-priest of the Jews,

^a Matt. xxvii. 19.

^b 1 Kings xii. 28.

had built the temple of *Gerizim*, the *Samaritans* then retained their old superstitions no longer, but always contended, that their temple was more holy than that of *Jerusalem*; inferring from the ark's having been a long time at *Shiloh* near *Ephraim*, that the worship of God had rather begun in their country than in *Jerusalem*. Of all the canonical books, they received only the five books of *Moses*. They had no commerce with the *Jews*, but the hatred on both sides was so great, that the *Jews* were forbidden to eat or drink with a *Samaritan*. And from hence comes the Samaritan woman's surprize at seeing JESUS CHRIST who was a Jew, *ask drink of her*^a. There is a *Rabbin* who carries the matter so far as to say, that it was as great a sin to eat bread with a *Samaritan*, as to eat swines flesh; and that the *Samaritans* can neither become profelytes, nor consequently have any part in the resurrection of the dead^b. Neighbourhood and the difference of religion was what raised this envenomed hatred; as we daily see, that no enmities have more fatal effects, than those which arise between the nearest relations, when a difference in religion or interests divides them: as long as they continue in the same neighbourhood, nothing is to be expected but perpetual quarrels and wars. Travellers tell us, that there are yet remaining some of these *Samaritans*, who dwell in the city of *Sichem*, near mount *Gerizim*.

I reckon the second Jewish *Schism*, to be that of *the Jews of Alexandria*, who contrary to the express command that God had given, not to sacrifice any where but at *Jerusalem*, offered sacrifices in the temple which *Onias* built in *Egypt*. Except in this, they had the same faith with the other *Jews*, nay, and had even a great respect for the temple of *Jerusalem*, which they acknowledged to be the capital of the Jewish nation, as may be seen in *Philo*.

Jews of Alexandria.

A third sect of Jewish *Schismatics* were the *Hellenist Jews*; and they likewise came from *Alexandria*, for it was there that the famous Greek translation of the Bible was made. From the time that the Hebrew language, in which the sacred books were written, ceased to be the mother-tongue of the Jews, there was a schism among them. There were some, besides these in *Alexandria*, who made use of this version in the syna-

Hellenist Jews.

^a John iv. 9.

^b See Prid. Con. P. i. B. 6. Under the year 409.

gogues; and they were by way of contempt called *Hellenists* or *Greecizers*, by those who read the Hebrew Bible in their synagogues. This was all the difference that there was between them; but indeed it was enough. For the Jews had an utter aversion to the Greek learning; and the *Rabbins* say, that it is as accursed a thing for a parent to teach a child Greek, as to bring up a swine. And we see in the *Acts*^a, that the *Hebrews*, and the *Hellenists* could not agree, even after they had embraced the Christian Faith; for, that the Greeks of whom St. *Luke* speaks, could be no others than the *Hellenist-Jews*, appears from hence, that no Greek idolaters were yet converted. The disputes between the *Hebrew* and *Hellenist* Jews went so far at last, that some of the Emperours were forced to make use of their authority to appease them. The two parties pleaded their cause before them, and the reader may see in the civil law, what was determined upon it.

Carreans,
or Carra-
ites.

As for the schism of the *Carreans*, it consisted in rejecting the oral law, or traditions, and in adhering only to the letter of the Scripture. The text of the Scripture is called, in Hebrew *Micra*, from *Kara*, to read; and from hence comes the name of the *Carreans*, who adhered only to the text of the Scripture, and were therefore looked on as pernicious hereticks. The Jews call them *Manserim*, that is, *illegitimate*; and the *Carreans* as much hate the traditionary Jews, whom they call *Rabanites*. What gave birth to this schism, was the composing of the *Talmud*. As this book contains all the traditions, they who disliked the traditions, rejected it. There are a great number of these *Carreans* in the east, to this very day. They could not be mentioned in Scripture, because this schism had not its rise till after the *Talmud* was composed: but nevertheless they may be comprehended under the general name of *Sadducees*, who were avowed enemies to traditions^b.

^a ch. vi. 1.

^b See Prid. Con. P. ii. B. 5. Under the year 107.





C H A P. X.

*The Jewish confession of Faith. Some particular observances
in their religion.*

NOTHING more facilitates the understanding of an author, than the knowing what ends he proposed to himself in writing; and we can never well understand what these views were, unless we know what were the dispositions, sentiments, and customs of those, for whom he wrote. For an author always adapts his discourse to all these things; he either touches upon them transiently, or he maintains them, or he refutes them. And from hence it is easy to perceive, how useful it is, in order to understand the Gospel and apostolical epistles, to know what were the opinions and usages of the Jews, at the time when the authors of the New Testament wrote. By Jewish opinions, I dont mean the precepts and doctrine of the law, but certain traditions, which they pretend were left them by their fathers, which are now found in the *Talmud*, and which, the Jews, who are strict adherers to their customs and ceremonies, do yet observe to this day.

THE confession of faith, which contains these traditions, consists of thirteen articles, but they are not all equally ancient. The ninth, which declares that the law of *Moses* cannot be abolished by any other law, was evidently drawn up against the christian religion. This confession of faith, as represented by *Buxtorf* in his treatise *de Synagoga Judaica*, is as follows.

I.

I firmly believe, that God, blessed be his name for ever, is the Creator, and the master of all things; and that every thing was, is, and will be made, for him alone.

2.

I firmly believe, that this Creatour of all things, blessed be his name for ever, is one, by an unity peculiar to himself, and that he alone has been, is, and will be our God.

3.

I firmly believe, that this Creatour, blessed be his name for ever, is not corporeal, nor can in any manner whatsoever be conceived to be corporeal, and that there is nothing in the world that is like him.

4.

I firmly believe, that the Creatour, blessed be his name for ever, is the beginning and end of all things.

5.

I firmly believe, that the Creatour, blessed be his holy name for ever, ought alone to be worshipped, exclusive of any other being.

6.

I firmly believe, that all the words of the prophets are true.

7.

I firmly believe, that all the prophecies of *Moses* our master (God rest his soul in peace) are true, and that he is the father of all the *Sages*, whether they went before or came after him.

8.

I firmly believe, that the law which we have now in our hands was given by *Moses*, God rest his soul in peace.

9.

I firmly believe, that this law will never be changed, and that the Creatour, blessed be his holy name, will never give another.

10.

I firmly believe, that the Creatour, blessed be his holy name, knows all the actions and all the thoughts of men, as it is said, *he hath formed the hearts of all men, and is not ignorant of any of their works*^a.

11.

I firmly believe, that the supreme Creatour rewards those who keep his law, and punishes those who break it.

12.

I firmly believe, that *the Messiah* must come, and though his coming be delayed, I will always expect it, till he does appear.

13.

I firmly believe, that the dead will rise at the time appointed by the Creatour, whose name be blessed, and his glory magnified throughout all ages, to all eternity.

THE Jews were so strictly attached to the worship of the true God, long before the birth of JESUS CHRIST, that no remains of their former inclination to idolatry, was observed in them^b; and therefore neither JESUS CHRIST nor his apostles cast any reproaches upon them on that account. But because they received several other doctrines, which it is of some importance to know, besides those contained in these thirteen articles, I shall therefore give an account of them, beginning with that which relates to the birth of man.

THE *Rabbins* acknowledge that there is in man a fund of corruption: and the *Talmud* speaks of original sin, thus; *We ought not to be surprised, that the sin of Eve and Adam was so deeply engraven, and that*

^a Psal. xxxiii. 15. ^b The true reason, why the Jews were so prone to idolatry before the Babylonish captivity, and so cautiously, nay, superstitiously fixed against it ever after that captivity, plainly appears to be this, that they had the law, and the prophets read to them every week, in their synagogues after the captivity, which they had not before: for they had no synagogues till after it. Prid. Con. P. i. B. 6. Under the year 444. p. 308, 309 of the Fol. Edition.

it was as it were sealed with the king's signet, that it might be thereby transmitted to all their posterity; it was because all things were finished the day that Adam was created, and he was the perfection and consummation of the world; so that when he sinned, all the world sinned with him. We partake of his sin, and share in the punishment of it, but not in the sins of his descendants.

THE Rabbins teach, that the wounds which were made in man by sin, will be cured by the *Messiah*; but they say there will be two *Messiahs*, one of which shall be put to death, and the other shall appear with glory. As to the time of his coming, they acknowledge that their fathers believed that the space which the world was to last was six thousand years; that of these, God appointed two thousand for the law of nature, two thousand for the law of *Moses*, and two thousand for the *Messiah*; and that according to this account, the *Messiah* must have come much about the same time that JESUS CHRIST was born and died: but, say they, the iniquities of men which are increased *in infinitum*, have obliged God to let a great part of this last two thousand years pass away, before the coming of the *Messiah*. And they forbid the making of any computation of the years of his coming. Moreover, the gross and carnal Jews look on the *Messiah* as a conqueror who must subdue all the earth, make them masters of it, and heap all good things upon them; and think his reign will be a reign of pleasure, and good cheer.

THE Jews hate all the rest of mankind; they even think themselves obliged to kill them, unless they submit to the precepts given to *Noah*; and no body is with them their neighbour, but an *Israelite*. And what praises soever they may give to the law of *Moses*, yet they think it lawful for them to break it, to save their lives. They seldom make use of the name of God in their oaths, when they do, it makes them inviolable; but when they swear by the creatures, they do not look on those as sacred; nor do they make any scruple of breaking them: and this gave occasion to JESUS CHRIST and his Apostles to forbid the use of all sorts of oaths^a, in order thereby to correct that horrid abuse of oaths which was common among the Jews, when the name of God was not in them.

^a Matt. v.

THE Jews are persuaded, that they shall none of them be excluded out of a future state, that is, that they shall all have all sorts of good things heaped upon them in it ; but that they who shall have committed any great crime, shall be punished for it, either in this world, or that to come. They have a sort of penitential canons, which shew the punishments that ought to be inflicted upon sinners, when they come to confess their sins. Which confession is obligatory among them, and may be found among the ceremonies of the sin-offering. He who offered it, confessed his sin, and charged the victim with it. They acknowledge that there is a place appointed for the purification of souls after death, and they formerly offered sacrifices for them, but at present they content themselves with barely praying for them. They distinguish between two sorts of sins, one of which will be pardoned in the other world, and the other is unpardonable. And *Josephus* tells us, that the *Pharisees* held a very singular opinion upon this subject. They taught that the souls of good men, when they go out of one body, enter into another ; but that those of the wicked are condemned to eternal punishments. And thus *Herod the tetrarch*, who was prepossessed with this opinion, thought that the soul of *John the Baptist*, whom he had killed, was entered into JESUS CHRIST^a. The modern Jews pretend to discover what soul every man has in his body, by the first letters of his name. As for instance, they think that the soul of *Adam* passed into the body of *David*, and must come into that of the *Messiah*, because the first letters of these three names make that of *Adam*.

ONE of the principal usages among the Jews is, the extream care they take to avoid all uncleannesses. There are an infinite number of these uncleannesses, either set down in the law, or established by tradition ; and it is their great care to avoid all these sorts of uncleannesses, that has obliged them to break off almost all converse with the Gentiles. It was not possible but that they must fall into some or other of these pollutions, as long as they lived with them ; because the Gentiles not taking any of the precautions which are required by the law, whatever they touched became unclean. And thus for example, they would not make use of the oil which the *Greeks* made, as has been observed by *Josephus*. I only men-

^a Mat. xiv. 2.

tion these things tranſiently, and without ſupporting what I ſay by authorities ; becauſe they would otherwiſe too much ſwell this work, and they may be ſeen in my *Commentary upon the Goſpel*.

*The Jew-
iſh practi-
ces concer-
ning the
Bible.*

THE reſpect which the Jews have for the ſacred books, and which even degenerates into ſuperſtition, is likewiſe another of their principal religious practices. Nothing can be added to the care they take in writing them. The books of the antients were of a different form from ours ; they did not conſiſt of ſeveral leaves, but were one or more ſkins of parchment ſewn together, and faſtened at the ends to rollers of wood, upon which they were rolled up. So that a book when thus ſhut up, might eaſily be ſealed in ſeveral places. And ſuch was the book in the *Revelations*^a, which St. *John* ſays, *was ſeal'd with ſeven ſeals*, and which no body, but *the lion of the tribe of Judah*, could open and explain. You have the figure of it at the bottom of the ſixteenth plate, [at the letter C.] by the ſide of the picture of the *High-prieſt*. The Jews, who are ſtrict adherers to ancient cuſtoms, to this day uſe no Bibles in their ſynagogues, but ſuch as are of this ancient form. Each ſynagogue has a *Pentateuch*, which they call *The book of the law*, written upon calves-skins in large characters, and without points, becauſe they are of late invention. Theſe ſkins are faſtened to two rollers, whoſe ends jet out at the ſides beyond the ſkins, and are uſually adorned with ſilver, and it is by them that they hold the book of the law, when they liſt it up and ſhew it to the people ; becauſe they are forbidden to touch the book it ſelf. Theſe ſkins are ſeveral ells long, and muſt be ſewn together by a Jew, and that with goats-hair, which has been ſpun and prepared by a Jeweſs. It muſt be likewiſe a Jew, that writes the law, and they are extreamly diligent and exact in it ; becauſe the leaſt fault in the world prophanes the book. To open and ſhut up this book, to hold it, and to raiſe and ſhew it to the people, are three offices, which are ſold, and bring in a great deal of money. All who are in the ſynagogue kiſs it, and they who are not near enough to reach it with their mouths, touch it and then kiſs their hands, and put the two fingers with which they touch'd it upon their eyes, which they think preſerves the ſight. They keep it in a cupboard which ſupplies the place of the ark of the covenant, and they therefore call this cupboard

Aron, which is the Hebrew name for the *Ark*. He who presides, chooses any one whom he pleases to read and explain the Scripture, which was a mark of distinction^a; as we see in the xiiith chapter of *the Acts*, where we find *the rulers of the synagogue* desiring the Apostles, when they were in the synagogues, to make a discourse to the people. Ordinarily speaking, a *Priest* began, a *Levite* read on, and at last one of the people whom the President chose, concluded. He who read, stood upright^b, and was not suffered so much as to lean against a wall. Before he began, he said with a loud voice, *Bless ye God*, and the congregation answered, *Bless'd be thou, O my God, bless'd be thou for ever*: and when the lesson was ended, the book was wrapped up in a piece of silk. I have in the sixteenth plate, [at the letter D.] engraven a Jew dressed as I shall hereafter describe him, holding up the book of the law, in order to bless the people with it. And lastly, the Jews do yet retain so great a veneration for the Hebrew tongue, that they don't think it lawful to use any other Bibles in the synagogues, but such as are written in that language. This was what enraged them so much against the *Hellenists*, who read the *Septuagint*-version; and so much were they grieved that this version was ever made, that they instituted a fast, in which they annually lament this misfortune. But because the Hebrew was after the captivity no longer the vulgar tongue, there was an interpreter in the synagogues, who explained to the people what was read to them in Hebrew, as we have seen. But nevertheless, the use they made of the Scripture, gave them at least an imperfect knowledge of the Hebrew. And thus, we see that the Eunuch who is mentioned in *the Acts* ^c, could read *Isaiah*, and understand enough of it, to form the question he put to *Philip*, concerning the passage of that prophet which relates to JESUS CHRIST.

BUT to proceed in relating the religious practices of the Jews. They keep festivals, and call them all *Sabbath*, that is *days of rest*; but they most religiously observe *the Sabbath*, that is, the rest which is appointed to be observed on the seventh day. I have already said, that the Jews prepared every thing that was necessary for the next day, on the eve of

*Customs
observed
in celebra-
ting their
feasts.*

^a Maim. Hilc. Teph. c. 12. § 20, 21, 22.

synagogue, that He stood up to read, Luke iv. 16.

^b Therefore it is said of our Saviour, when in the

^c Ch. viii. 34.

the Sabbath; and that the *Eve* was therefore called by the Greeks *Parasceve*, that is, *the day of preparation*. To which I here add, that the Jews never undertook any thing upon this eve, which they could not finish before sun-set. For it was then that the *Sabbath* began, and lasted till the same hour of the next day; so that it lasted from sun-set to sun-set: and this, as has been observed, is the reason, why the people waited on these days till sun-set, before they brought out their sick to JESUS CHRIST. As soon as the sun was gone down so far that it began to shine only on the tops of the mountains, they lighted the lamps, because it was not lawful to light any fire on *the Sabbath-day*; and some think, that St. *Luke's* expression, when he says, that *the Sabbath began to shine*^a, alludes to these lamps, which they lighted up on the *Friday*-night, immediately before sun-set. They on the *Sabbath* abstained from all labour; which the Jews divide into nine and thirty different sorts, and which contain under them an infinite multitude of others; some instances of which, are these. It is forbidden to reap, and it is forbidden to gather the ears of corn, because that is a sort of reaping. It is not lawful to sow, and therefore neither is it to walk in ground newly sown, because the seed may stick to the feet, and so be carried from place to place, which is in some sort sowing. And they were also commanded to let all animals rest that day. As to the trifles which the *Rabbins* publish on this occasion, (as when in case of watering a horse on the Sabbath, they ask whether it is to be led or rode) I shall not trouble the Reader with a recital of them. I shall only observe, with relation to the modern Jews, that if a beast by accident falls into a ditch on the *Sabbath*-day, they do not take him out, as they formerly did, but only feed him there: and that they extend the prohibition of carrying any thing on that day so far, that a taylor dares not go out of his house with a needle on his sleeve. They carry neither arms, nor gold, nor silver about them, nor are they permitted so much as to touch them; neither do they think it lawful to dress a wound, unless life be in danger. The very rubbing the dirt off their shoes is a breach of the *Sabbath*, and their scruples go so far as even to grant a truce to the fleas.

^a Luke xxiii. 54. *Vulgate*.

IN order to explain what is said in the xvith chapter of *Exodus* ^a, *Abide ye every one in his place, let no man go out of his place on the seventh day*, they have fixed a certain distance, which ought not on that day to be exceeded: and which as we have seen, was the space of two thousand cubits, and is called in the *Acts* ^b *A sabbath-day's journey*. But they know very well how to avoid these troublesome observances, and one of their most common methods in this case, is, to confound two houses together, and by that means to turn two of these spaces of two thousand cubits into one. Two houses which touch one another with them are but one; men that eat of the same bread are with them, of the same house; and if after walking two thousand cubits, a man takes one of the three repasts which are usually taken on the *Sabbath*, he may then walk two thousand more, because the latter are then thought to be blended with the former, and to make but the same single distance of two thousand. This artifice they call *Erubin*, that is, *mixture*, and the rabbins are vastly prolix upon it.

THERE now remains nothing more to be said, with regard to festivals, unless it be, that the word *Sabbath* is sometimes taken for the whole week, and that as the Jews never let three days together pass without assembling in the synagogues, mundays and fridays are a sort of feasts with them. And some, to spend them the more holily, accustomed themselves to fast on those days; and such was the Pharisee who said he fasted *twice in a week* ^c. But on saturday they never fasted; they on the contrary fed better, and were better dress'd then, than in the rest of the week: it was a day of rejoicing, and is so to this hour. They think themselves obliged then to frequent the synagogues; and when they go thither, it is with so much gravity and attention to what they are going about, that they salute no body by the way. And they never eat on these days, till they return from thence, which made *Josephus* say, that on synagogue-days, they never eat before noon. And this is the reason, why *St. Peter* told the Jews on the day of *Pentecost*, that the Apostles could not be drunk as they supposed, because it was *but the third hour* ^d, that is, according to our reckoning, but nine in the morning.

^a v. 29.

^b ch. i. 12.

^c Lu. xviii. 12.

^d Act. ii. 15.

*Customs
relating to
the Tem-
ple.*

BEFORE the temple was destroyed, the Jews never entered into it, but with an holy respect, and took care not to look too intently upon the eastern gate. No body sat in it, but the Princes of the house of *David*, they alone had this privilege. The Jews were even forbidden to have any cane, or money to negotiate with, or shoes on, when they went up the mountain whereon the temple stood; and they took care when they were upon it, to shake off the dust from their feet, and never spit but in their handkerchiefs^a. They could never go cross the temple in order to shorten their way; much less were they suffered to make a thorough-fare of it by carrying any thing through it^b. The Priests always went bare-foot in it^c, and the women had a separate place to themselves, as they have to this day in the synagogues, where they are shut up in a place surrounded with lattices through which they look. It was a common piece of devotion among the Jews, to turn themselves towards the temple, when they prayed^d; and their respect for it will not suffer them to this day, to place their beds in the position in which the temple was; and they avoid placing themselves so on all occasions, but such, wherein they think the turning towards the temple to be a testimony of respect^e.

*Usages re-
lating to
the syna-
gogues.*

THEY have now no other places of worship but the synagogues, where they assemble, as has been said, every saturday, to pray and read the Scripture. They offer no sacrifices in them, because they have always thought it unlawful to offer sacrifice any where but in *Jerusalem*. Formerly they went thither in the morning, after dinner, and at night^f, and always stood: and on their festivals and fasts, they used to pray in publick places in the same posture, especially the *Pharisees*, who did it with a great deal of affectation.

THE Jews loved long prayers, and superstition always added something new to them: and therefore JESUS CHRIST forbids his disciples praying in that manner^g. They divide prayer into several sorts, as

^a *Maim. de Domo electa*, c. vii. did so. *De Tabern* l. vii. c. i. § 3.

^b *Mar. xi.* 16.

^c *And it is probable that all the Jews*

^d *Daniel did so; and this is what we are to un-
derstand by Hezekiah's turning his face to the wall, i. e. towards the temple.* *De Tabern.* l. vii. c. i. § 5.

^e *Maimon. de Domo electa*, c. vii. *De Tabern.* l. vii. c. i. § 1, 2. ^f *And three days in the week, viz. Mondays, and Thursdays, as well as Saturdays.* *Prid. Con. P.* i. B. 6. Under the year 444. *Where you have the chief part of the Jewish liturgy.*

^g *Mat. vii.*

praises,

praises, petitions, thanksgiving, which have all particular names^a; and we see that the Apostles mention them in their epistles^b. Every one was obliged to pray by himself; but when the people were too stupid for that, one alone prayed aloud, and the congregation answered *Hallelujah*^c; or at least they finished what he began: as in case he should say, *Blessed be he that cometh*, the people concluded, *In the name of the Lord*. Some of which customs we yet retain, and they are transmitted down to us from the Apostles, who themselves established them in the church. And to this we must here add, what *Josephus* says, that the Jews are obliged to recollect the mercies God shewed them in delivering them from the Egyptian captivity twice every day, namely every morning and night. Besides prayers, the Jews had likewise benedictions among them; of which every one was obliged to repeat an hundred every day. They said them over their bread, and over their wine when they were at table; and perhaps this is what *St. Paul* alludes to, when he says, *Whether ye eat, or drink, do all to the glory of God*^d.

FASTING was practised with great rigour among the Jews; instead of those rich habits, which they generally wore, they then clothed themselves in sackcloth, which was made of hair, was very much torn, and very streight. They did not then lye upon their beds to eat as usual, but sate upon the ground, in the dust, and scattered ashes upon their heads. *Whoever*, says *Maimonides*^e, *keeps a fast, either on account of his own private misfortunes, or of some dreadful dream, or of public calamities, ought not to give himself any manner of pleasure, or to walk with his head lifted up, or suffer any joy to appear in his countenance*. Their fasts began in the evening, and ended the next day at the same time. On some fast-days they went barefoot, and neither washed, nor anointed themselves with oil. When they were at *Jerusalem* they spent the whole day in the temple; and when they were any where else, they spent it in the publick places, where they all day long read the Scriptures aloud, made long prayers, confessed their sins, discoursed about the misfortunes which had happened on the like

^a Maimonid. Hilcoth Tephil. c. i. ^b Phil. iv. 6. 1 Tim. i. 1. ^c Or Amen according to the nature of the prayers. Maim. Hilc. Teph. c. ix. § 1. and to this *St. Paul* alludes, 1 Cor. xiv. 16. De Tab. l. iv. c. 8. § 6. ^d 1 Cor. x. 31. ^e In his treatise of fasting.

day,

day, upon the account of which these fasts had been established, and sometimes they read nothing but *the Lamentations of Jeremiah*. They ate nothing till the evening, that is, till the fast-day was expired; and their great and most solemn fasts began an hour before sun-set, and lasted till mid-night the day following; during all which time they ate nothing; and this perhaps gave occasion to the saying, that *they who fasted did eat neither day nor night*. Labour was forbid on their great fasts, at least in the day-time; they were not then permitted to wash their whole bodies in warm water, but only their hands and faces; anointings were forbidden; the baths shut up, and not to be entered by any but those who cleaned them; shoes were not to be worn on those days, unless upon a journey; and the use of marriage was then forbidden. But there were some fast days, on which they might do all these things; might eat and drink at night, might work, might bathe, might anoint themselves with oil, might wear their shoes, and might make use of marriage. And if the Reader has a mind to see all these things explained, he will find it done in a treatise of fasting, which is in the *Talmud*.



C H A P. XI.

Of the republick of the Jews, and of the different Sovereigns who governed it.

GOD is man's natural sovereign, he was created to adore and obey him; but by sinning he changed his master, and of God's subject, became the devil's slave. But, the goodness of God could not leave man in this shameful slavery; and till such time as his SON should come to restore him to his obedience to his God, it pleased him to form a people, who should have no other sovereign but himself. And this was the posterity of *Abraham*, whom he chose, and soon raised to be a flourishing nation; and having delivered it from the dominion of *Pharaoh*, was pleased to be himself their head and their king.

So that, the government of the Jewish republick was originally divine; and if we call the state where the people govern a Democracy, and that where the nobility govern an Aristocracy, that of the Jews ought for the same reason to be called a Theocracy, because God was not only the Divinity which they worshipped, but also the Sovereign to whom they paid all the honours and rights which belong to supreme majesty. And from hence it was, that religion and policy were so strictly united with them, that he who violated the law of God, and offended against the sacred ceremonies, was looked on as an enemy to the republick. So that, as in all other states, whatever is contrary to the publick good, and the honour due to the prince, is punished with death; so likewise here, whatever was contrary to religion, and offended God, was punished as a capital crime.

AND God, as has been already observed, gave himself among them all the distinguishing marks and glory of a sovereign. The tabernacle, which was always placed in the middle of their camp in the wilderness, had thereby as much the appearance of a general of an army's tent, as of a temple. That pillar which was sometimes dark, and sometimes luminous, was as it were the signal which he gave them. *The Israelites*, says the Scripture, *marched at the commandment of the Lord, and at his commandment they pitched* (that is, according as the cloud advanced or stopped) *and they kept guard round him, according to the commandment of the Lord by Moses*^a. And when the temple was built, the Jews gave it the name of *Hekal*, which signifies *a palace*. The ark that was in it, was the throne on which God sat, and therefore *David* calls it *his footstool*^b. This ark with the four animals was as it were a military chariot; and the figures of these animals were those of a man, a lion, an ox, and an eagle, which are the boldest and most courageous things in nature; so that God considered as seated in this mystical chariot, appeared to be truly the General of the Jews, and *the God of hosts*, as he often calls himself in Scripture; and as has been already observed.

THE manner likewise in which he caused himself to be served in the temple, has yet a greater air of sovereignty. As a king, he would

^a Num. ix. 18.-23. *Vulgate.*

^b Psa. xcix. 5.

have his captains, his soldiers, his guards; he established all sorts of officers for the different services, reserved to himself the tenths of the fruits, appropriated to himself the first fruits of all things, imposed a tribute upon every head, and required that all the first-born should be devoted to him: in short, the most powerful king cannot be served with more magnificence and order, than God was served with in the temple. The number of Priests, Levites, and Nethinims was almost infinite; and these exactly discharged the duties of centinels and guards.

ALL the laws God had established had no other end but his own worship, and it is certain that the republick of the Hebrews was only formed, that it might preserve the true religion. It wanted no law indeed that could make it flourishing, but still religion was its principal aim; it was formed to give the world an idea of the worship of God, and to express the figures which represented JESUS CHRIST and his church.

BUT though this republick had no other sovereign but God, yet the *Israelites*, who could not bear the glory of his presence, and were terrified at the noise and thunders in the midst of which he shewed himself to them on mount *Sinai*, (where their republick, if I may so speak had its birth) prayed him that he would not speak to them himself, but make use of the ministry of *Moses*, that he might be the interpreter of his will. Accordingly, this great man, says the author of *the epistle to the Hebrews*, discharged this important office *with faithfulness*^a, he brought the people God's orders, and neglected nothing necessary to the execution of them. As soon as any difficulty presented it self, he consulted him, and never spoke but in his name. To *Moses* succeeded *Joshua*, and to him *the Judges*; till at length *Israel* being as it were tired with obeying God, obliged *Samuel*, who was the last of the Judges, to give them a king. But though religion and policy were thus strictly united in the Jewish republick, yet must we always distinguish the civil magistrates, from those sacred ministers of which we have before spoken.

I shall not here run up so high as to the *Patriarchs*, who were the first heads of the Jewish nation: this people did not begin to be formed

^a ch. iii. 2.

into a republick, till it come to mount *Sinai*. There, as has just now been observed, God reserved to himself the sovereignty, and established *Moses* to be his minister. But *Moses* distributed his authority among some aged and prudent men, whom he chose out of every tribe, whereby the government became aristocratical; and he distinguished the ministers of the temple from the magistrates, and gave every one his office, agreeably to the commandments he had received from God. After him *Joshua* and *the Judges* succeeded, and they kept up the same form of government. For thus God commanded *Joshua*, *Be thou strong*. says he to him, *and very courageous, that thou mayst observe to do according to all the law, which Moses my servant commanded thee, turn not from it to the right hand, nor to the left, that thou mayst know what thou hast to do*^a. And the *Jews* on their side promised to obey *Joshua*, *All that thou commandest us we will do, and whithersoever thou sendest us we will go, according as we hearkened to Moses in all things, so will we hearken unto thee*^b. And *Joshua* before he died, assembled the *Jews*, and renewed the orders he had received from God, which the people again engaged themselves strictly to observe. And they accordingly performed their promise, *The people*, says the Scripture, *served the Lord all the days of Joshua, and the days of the Elders that outlived Joshua, who had seen all the great works of the Lord which he had done for Israel*^c. *Moses*, according to *Josephus*, was desirous that the government which he established, should have continued always, and therefore he makes him speak thus to the *Jews*: *Of all sorts of government*, says he to the *Jews*, *an aristocracy is the most excellent, and the most convenient; take care, how you take up any other; stick closely to that; let the laws be your masters; do nothing but what they prescribe, and be content with having God for your sovereign. But if the desire of Kings should at any time seize you, choose one of your own nation.*

AFTER the *Jews* were in possession of the land of *Canaan*, they were governed by *the Judges*, whose order and succession we see in the book which takes its name from them. Under *Samuel*, who was the last of them, they demanded a king. *Make us a king*, say they

^a Josh. i. 7. Vulg.

^b Ibid. v. 16, 17.

^c Jud. ii. 7.

to this prophet, *to judge us like other nations*^a. But *Samuel* before he answered them, consulted God : and God's answer to him was, *Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them*^b. Which words shew, that God had hitherto been the king of the *Israelites*, becaule they had had no law, but what he had given them ; but that he ceased to be so upon the establishment of a king, whose sovereign will was another law, which they would from that time be obliged to follow.

Howbeit, yet protest solemnly to them, says God to *Samuel* in the same place, *And shew them the manner of the king that shall reign over them*^c. The Latin has it, *jus regis*, but the Hebrew word *Mischepath* signifies both *right* and *custom*. So that, God gave the *Israelites* warning of what kings used to do, when they abuse the authority which he puts into their hands, and takes from them when he pleases.

Saul was the first King of the Jews, *David* the second : and the latter made the kingdom hereditary in his own family. *Zedekiah* was their last King, he having been himself carried into captivity by *Nebuchadnezzar*. At their return from the captivity, which lasted seventy years, they returned to an aristocracy. The high-priests joined the priest-hood and the civil government together ; and under the persecution of *Antiochus*, the *Asmonean* family sprung up, and got the government. They at first took only the title of princes, but afterwards they took that of kings. And this family was destroyed by *Herod*, who possessed himself of the kingdom. But his son *Archelaus* inherited only a part of it, governed *Judea* under the title of an *Ethnarchy*, and was banished after he had governed ten years, and then *Judea* became a Roman province. Though the Jews had the free exercise of their religion and their law, yet they were subject to the Roman emperours, who appointed their governours, and imposed tribute upon them. And their desire of shaking off this yoke, and recovering their liberty, engaged them in that fatal war, which brought on the ruin of *Jerusalem*, the temple, and almost the whole nation.

^a 1 Sam. viii. 5.

^b v. 7.

^c v. 9.

THIS is the entire succession of the sovereigns who governed the Jews; and they had besides them, other magistrates and officers, who were dispersed in the cities in every tribe, and governed under their authority. The *Assyrians* suffered them, even during the captivity; they had then some shadow of government, and settled the differences that arose among these; and they were called *the Princes of the captivity*. But of them no more in this place; I shall here confine my self to those magistrates, who govern'd the nation under the authority of the sovereign, and whose origin was this.

THE first year after the Jews came out of *Egypt*, *Moses* alone took cognisance of all their differences. Which made *Jethro* his father-in-law, represent to him, that he took upon him a trouble which would be too much for him, and that therefore he ought to choose out some wise and able men, whom he might appoint to be judges of lesser matters, and to reserve to himself those only, which were of the greatest importance. And accordingly *Moses* took his advice, chose out some of the most prudent and understanding men in all the tribes, divided them into several classes, and gave them names according to the authority he invested them with, and the number of the persons who were subject to them. *I spake unto you, says Moses, at that time, saying, I am not able to bear you my self alone, how can I my self alone bear your cumbrance, and your burden, and your strife? Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise-men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it^a.*

^a Deut. i. 9, 12, 13, 14, 15, 16, 17.

So that each tribe had its head who governed it; and these are by the Latins called *Principes*, and by the Greeks *Archons*. There were twelve of them, according to the number of the tribes; and they with the sovereign made up the council of the nation, and *sitting upon twelve thrones, judged the twelve tribes of Israel*. The families likewise of every tribe, had their heads, which are often mentioned in Scripture. They had a right of assembling their families together, of informing them of every thing that concerned the state, and of putting themselves at the head of them when they went to war. And the same order was also observed in every city. There were Princes, that is, governors, who were distinguished by the numbers they governed, whether thousands, hundreds, or fifties. The little towns could not have in them a captain of a thousand; and such was *Bethlehem*, as appears from the words of the prophet, who says of it, *Though thou be little among the thousands of Judah*^a, that is, though it was not considerable enough to have in it a commander, who had under him a thousand men. All these different heads were established by *Moses* in the desert, according to *Jethro's* advice.

Judas Maccabæus first brought a body of regular troops to guard the temple; and these received their orders from the Priests, and were employed in seizing criminals, and appeasing seditions. These troops are often mentioned in the Gospel, and are the guard, which *Pilate* told the Priests they had in their own power^b. *Judas* had a part of them to attend him, when he went to seize JESUS CHRIST. Their heads are called in the New-Testament, *The captains of the temple*^c. And as in the civil, so likewise in the military government, they had these same distinctions; for these also had their generals, their captains of thousands, of hundreds, and of fifties.

THE manner of instituting all these magistrates, was their being appointed by a magistrate whose office it was to do it, and who laid his hands on them^d; it is a maxim among the *Hebrews*, that he who has no lawful authority, can give none. When *Moses* established the seventy senators, he laid his hands on them, and immediately they were filled

^a Mic. v. 2.^b Mat. xxvii. 65.^c Luke. xxii. 52.^d *Maimon.*

c. iv. § 11. Lamy de Tabern. l. iv. c. 8 § 5.

with the spirit of God. And they appointed their successors in the same manner, and the Church continues to retain the same ceremony, in the choice and ordination of her ministers.



C H A P. XII.

Of the civil administration of the republick of the Hebrews; of their different tribunals; of the form of their judicial proceedings; and of their punishment of Criminals.

THE magistrates of whom we have been speaking, had the administration of this republick, and they governed it according to the laws which God had given them. For he was not content with prescribing the manner in which he would be served, he likewise regulated every thing that related to civil life, as buyings, sellings, marriages, food, habits, houses, arts, and peace and war. And hence came that strict union of which we have spoken, between religion and policy, in so much that the affairs of both were transacted in the temple, and the Priests were at the same time both sacrificers and judges.

IN treating of the civil administration of the jewish republick, we may observe four things: I. their assemblies; II. their different tribunals; III. the form of their judgments; and IV. their manner of punishing criminals. And these shall be in their order, the subject of this chapter.

I. As to their assemblies, which the Scripture sometimes calls the *Church*^a, and sometimes the *Synagogue*^b; they were either, 1st. of the whole nation, or 2^{dly}. of one particular tribe; or 3^{dly}. of one family; or 4^{thly} of one city. They were never called together, but by order of the magistrate, and by sound of trumpet, in the same manner which God commanded. *Make thee two trumpets of silver, that thou mayst use them for the calling of the assembly, and for the journeying of the camp. And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the con-*

^a Deut. xxiii. 1, 2, 3. and in many other places, according to the Vulgate. Numb. iv. 34. and many other places in the Vulgate.

^b Ex. xxxiv. 31.

gregation.

gregation. And if they blow but with one trumpet, then the Princes which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie east-wards shall go forward, &c.^a And here we cannot but observe, as we go on, the orders God here gives the people to come to the gate of the tabernacle, as to that of his palace, to learn his will; in the same manner as it is customary in all nations to go to the Prince's palace to demand justice. As for the occasions of calling these assemblies, they were various. Sometimes it was for publick prayers, and sometimes for the reading of the law; sometimes it was for the election of magistrates, and sometimes to deliberate of peace or war. And there was yet another occasion of calling them besides all these, which was, when some guilty person who drew the wrath of God upon the people, lay hid among them; for then, they assembled in order to discover him, as is related at large in the seventh chapter of *Joshua*.

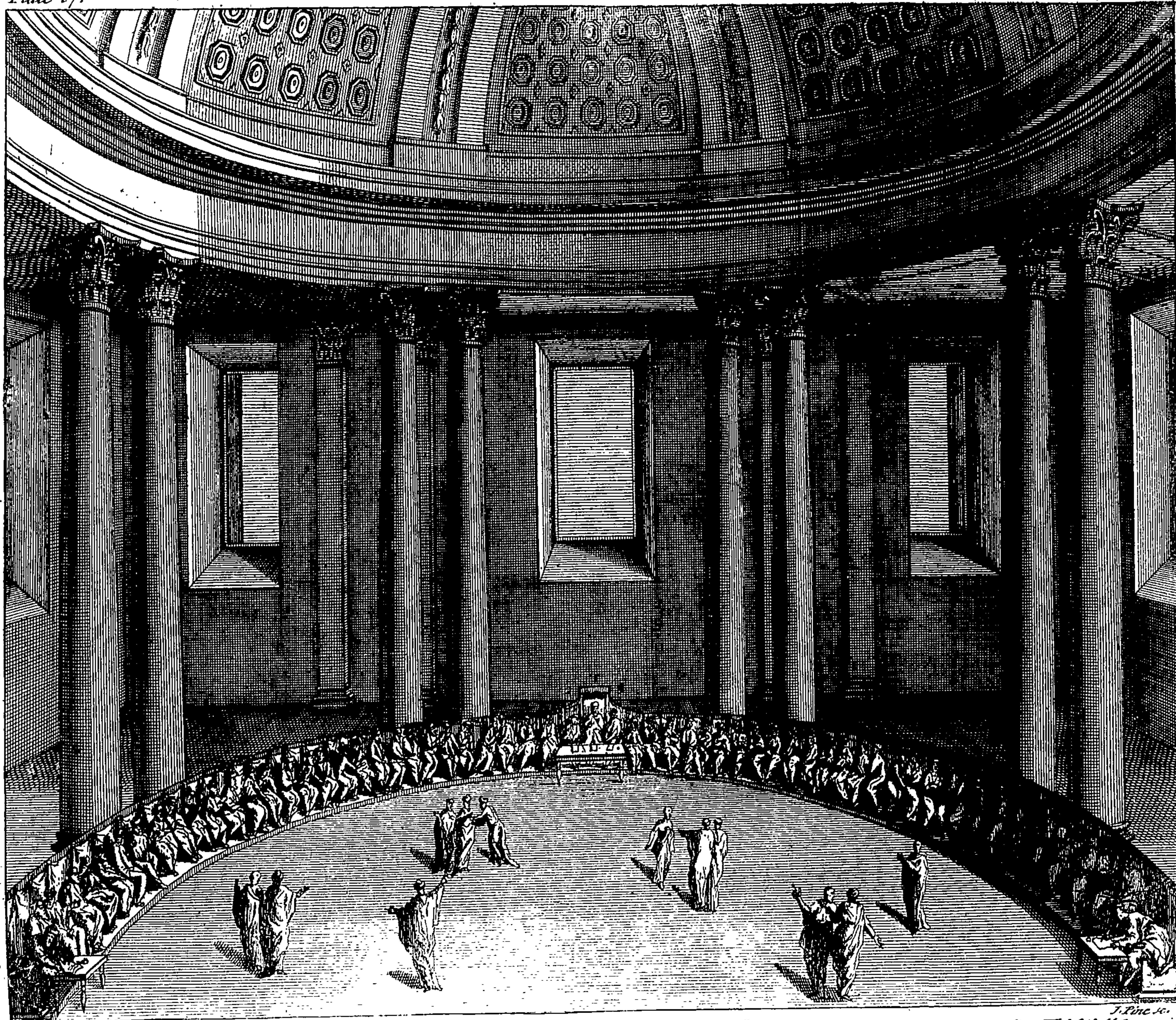
II. As to the different tribunals of the Hebrews for the administration of justice, we shall in speaking to them, consider, 1st. the different sorts of them; 2^{dly}. their jurisdictions; and 3^{dly}. the places where they were held.

The different courts of judicature are among them.

1st. AND to begin with their different tribunals, which in the *French* [and *English*] versions are called *Judgments*; it is to these that our blessed Lord alludes in the fifth chapter of *St. Matthew*, when he says, *Whosoever is angry with his brother without a cause, is in danger of the judgment; and whosoever shall say unto his brother Raca, shall be in danger of the council*^b. For there was a tribunal in every city, which was to take cognisance of common cases, and which, as we have said, is [in the *English* and] the *French* versions called a *Judgment*, whereby we are to understand a court of judicature. These tribunals all consisted either (1st.) of *three* only; or (2^{dly}.) of *three and twenty judges*. The Jews thought their number ought to be unequal, that so in case one was for acquitting, and another for condemning the prisoner, the third might turn the ballance, and determine it. But besides these, there was (3^{dly}.) a third tribunal which was superior to them, and was called *the Sanhedrim*, from the Greek *συνέδριον* which they have a little changed,

^a Num. x. 2, 3, 4, 5.

^b v. 22.



1. The PRESIDENT.
2. The AB.

The Great SANHEDRIM.

3. The HAGAM.

J. Pine sc.

for it ought to be read, *the Sinedrim*. The word signifies a place of assembly where several judges sat; and this tribunal also is called by the Vulgate, *Concilium*. And it is with reference to these two tribunals, that *David* speaks, when he says^a, that *The wicked shall not rise up* (that is, shall not dare to appear) either *in the Judgment, or in the Council of the just*. But the word *Sanhedrim* was likewise given to inferior tribunals; and in order to distinguish that which was superiour from the rest, it was called, *the great Sanhedrim*. *Moses* established it, as we have seen, when by the advice of his father-in-law and God's command, he chose out seventy of the most aged and able persons, upon whom he might devolve a part of the publick business. *Moses* was at the head of these seventy old-men, and therefore the Jews pretend, that *The great council, or The great Sanhedrim*, consisted of seventy one judges: but they who admit of a seventy second, have both the Scripture and the commentaries of the Rabbins against them. The head of this council was called *Hanafci*, that is, *President*; and he who supplied his room in his absence was called the *Ab*, that is, *The father of the council*, and he always sat at the President's right hand. And some think, that besides these, there was a third head, who sat at the President's left hand, and was called *Hacam*, that is, *Wise*: and it is probable, that the mother of *Zebedee's* children had these two posts of honour in view, when she desired of JESUS CHRIST, that *Her two sons might sit, the one at his right hand, and the other at his left, in his kingdom*^b.

2dly. As to jurisdiction, pecuniary causes, and such as related to property, were, according to the *Talmud*, heard by the *three judges*; such as related to life, were heard by the *three and twenty*; and such as were of the greatest importance, were brought before *the great Sanhedrim*; to whose authority the tribes, the king, the false prophets, and the high-priest were subject, and whose business it was to judge of what related to religion. *If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates, then shalt thou arise, and get thee unto the place which the Lord thy God shall choose, and thou shalt come unto the Priests, the Levites, and to*

^a Psal. i. 5. Vulg.

^b Matt. xx. 21.

the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence which they of that place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left^a. Upon this was established the authority of *The great Sanhedrim*, which consisted of a great many priests, who, as has been already observed, had a great part of the civil government in their hands.

BUT the power of *The great Sanhedrim* was not always the same. That power, which God at first gave it, was as we have seen, the supreme; nevertheless, there is very little said of it, during the reigns of the Kings: but under the *Asmonean* Princes, and *Herod*, and even whilst *Judea* was under the *Roman* governours, *The Sanhedrim* had great authority. We have proved in another place, that *John the Baptist* was imprisoned by the order of this court; and you may see in the *twentieth chapter of St. Luke*, and the *eleventh of St. John*, that it took cognizance of the actions of JESUS CHRIST, because every thing that related to religion, was its proper province. And for the same reason, we find the *Princes of the Priests* commanding JESUS CHRIST to declare, *by what authority he did all those things which he took in hand*^b.

NEITHER did this *Sanhedrim* always subsist; that it had its interruptions, the silence of the Scriptures sufficiently shews; for it would have been much oftner mentioned there, if it had always had the authority, which it had in the time of our blessed Saviour. Some think, that in *David's* time, the *Cherethites* and the *Pelethites* who attended him, were the chief persons of his court; and that his council was formed of them, and took the place of the seventy judges, which *Moses* had established. The word *Cherethite* signifies *a destroyer*, or one who condemns to death, and that of *Pelethite* signifies *one who punishes another*. But the Rabbins give a different interpretation to both these words. They

^a Deut. xvii. 8, 9, 10, 11.

^b Mar. xi. 27, 28.

^c 2 Sam. xv. 18.

say, that *Cerethite* signifies a man who *cuts short his discourse*, from *Carath*, which signifies *to cut*; because the judges affected to speak in a very concise and expressive manner, so that every word should be a sentence. And *Pelethite* according to them signifies an *extraordinary person*, from *Pala*, which signifies, *to make one's self admired*. And the same Rabbins pretend, that the power of condemning to death was taken from the *Sanhedrim* forty years before the destruction of the second temple, that is, about the time of JESUS CHRIST; but the condemnation of St. *Stephen*, and several other instances which are given by *Josephus*, shew the contrary. This is a question which I have examined in my *Commentary*; and I there shew, that when the Jews said, *That it was not lawful for them to put any man to death*^a (when *Pilate* had told them, that they might proceed against JESUS, if they found him guilty) they meant, that it was not lawful for them to condemn any man on that day, in which they were to celebrate the *passover*.

3dly. THE inferiour tribunals were placed at the gates of the cities, which place they chose as being the most frequented, and most convenient for the parties to come together. And from hence it is, that in the Scriptures, the word *Gate* does sometimes signify the place where a court of judicature is held. Thus it is said in *the last chapter of the Proverbs*^b, that *the husband of the virtuous woman is known, or is illustrious, in the gates, when he sitteth among the elders of the land*; and thus it is said of the good man's children, in the *hundred and twenty seventh Psalm*^c, that, *they shall not be ashamed, when they shall speak with the enemies in the gate*. A town could not have the court of *twenty-three* in it, unless it had six-score inhabitants, but if there were so many, it could; nevertheless, *Josephus* says^d, that there were but seven Judges in each town: *Let there be, says he, seven persons of known virtue, and zealous for justice to preside, and let each of these judges have two Levites under him*. Which passage has much puzzled the interpreters; and some of them think, that this is to be understood of the seven first judges, who were the most considerable, and to whom the rest were in the nature of assistants. Some Rabbins pretend, that there were two courts of *twenty three* in *Jerusalem*, one at the foot of the moun-

*The Places
where
they were
held.*

^a Joh. xviii. 31.

^b v. 23.

^c v. 5.

^d *Antiq. lib. 8.*

tain, on which the temple stood, and the other at the porch-gate; and that when the number of the judges of *the great Sanhedrim*, was incomplete, it was filled up from hence.

The great Sanhedrim, or as the Jews speak, *the house of judgment*, was called in Hebrew, *lischat bagazith*, that is, *a wrought stone*. The place in which it stood was partly within *the Priest's court*, and partly within that of the Israelites, as we have marked it out in the plan of the temple. The seats in it were of an oval figure, and in those of them which were within their court, the *Priests* sat; in those which were without it, sat the other judges, who were not *Priests*; and the *President* was placed in the middle, that he might be the better seen and heard. So that criminals were here condemned to death in the temple, though they were executed in another place; and this was another mark of that sovereign power which God reserved to himself, in that it pleased him to appoint, that crimes should be judged in his own temple, and by his own ministers.

THIS tribunal must necessarily be at *Jerusalem*, because God had commanded in *the seventh chapter of Deuteronomy*^a, that if the inferior judges could not agree, they should go up to *the city which God should choose*. Now God had chosen *Jerusalem*; and therefore JESUS CHRIST, the business of whose process it was to know, whether he was a prophet or no, which could be determined only by *the Sanhedrim*, must necessarily die at *Jerusalem*, as himself said^b: and for this reason it is said, that the law came out from *Jerusalem*, and spread it self over all *Israel*, because the differences of religion and all other affairs of importance, were there determined. *The Sanhedrim placed in Gazith*, that is, in the temple, is *the support of the oral law*, says *Maimonides*, and *the source of instruction*; its judgments are spread all over *Israel*; they who believe in *Moses* and the law, are obliged to abide by its decisions, in all their differences: but *Josephus* puts a restriction upon this blind obedience, which is this, that they are to be so obeyed, unless when it is certain, that the judges have suffered themselves to be corrupted, and they can be convicted of having given an unjust judgment. It appears by *St. Luke*^c, that JESUS CHRIST was judged in the temple by

^a v. 8, 9.^b Luke xiii. 31, 32, 33.^c ch. xxii. 66.

the Sanhedrim. As soon as it was day, says he (which circumstance he takes notice of, because all sentences which concerned life could only be pronounced by day) *the elders of the people, and the chief Priests and Scribes came together, and led him into their council*; the Greek expression is, εἰς τὸ συνέδριον αὐτῶν, *into their Sanhedrim*. So that this innocent victim was condemned in the temple, and led from thence to execution.

[III. As to the form of the Jewish judgments, it comprehends under it, 1st. the rules which the judges were obliged to follow; 2^{dly}. the method of carrying on their processes; 3^{dly}. the witnesses; and 4^{thly}. the method of proceeding against criminals.]

1st. THE rules by which the judges were obliged to regulate their conduct, are the following ones; which are set down in *the twenty third chapter of Exodus, and the fifth chapter of Deuteronomy*. Thou shalt not receive a false report^a; Thou shalt not countenance a poor man in his cause^b; Thou shalt take no gift, for a gift blindeth the wise^c; Ye shall not respect persons in judgment^d. Let not the judge hearken to false reports, fame often publishes things which are not true. It is a crime, says *Philo* to do an unjust thing for money, and it is not an honest action to take money for doing justice; for there are some persons who will not favour a good cause, unless they are paid for it; but the sentence of a judge should be as well disinterested, as just. It is likewise the duty of a good judge, to examine every affair thoroughly, before he determines it, and to lay aside all personal regards of friendship, enmity, and relation, and not to suffer himself to be byassed either by friendship or hatred. And lastly, the Scripture forewarns the judges to gaurd against a false compassion for the poor in judgment. Compassion is indeed due to the unfortunate; but he that commits a wicked action, is not unfortunate, but wicked. And as then the innocent ought to be rewarded, so likewise ought the guilty to be punished. Misery is not always a just plea for favour; criminals ought to raise our anger, and not our compassion.

2^{dly}. THE method of carrying on a process among the Jews, was this. He who entered the action, went to the judges, and opened his

^a Exod. xxiii. 1.

^b v. 2.

^c v. 8.

^d Deut. i. 17.

affair

The rules which the judges were obliged to follow.

The method of carrying on a process.

affair to them, and then they sent officers with him, to go and seize the party, and bring him to justice. And to this our Lord alludes, when he says, *Agree with thine adversary quickly, whilst thou art in the way with him*^a, that is, before thou art brought before the judge, lest thou be condemned. But sometimes each party chose a judge, and they two chose a third, because their number must be always unequal.

Witnesses. 3dly. As to the witnesses, it is commanded in *Deuteronomy*^b, that the testimony of one single person shall not be received against any one; and that in order to have a thing believed, it shall be confirmed by two or three persons. The witnesses swore by the name of the living God, and when they were asked whether they had spoken the truth in what they said, they answered *Amen*; which was the same thing as if they had sworn, that what they said was true. As well he who asked the question, as he who took the oath, made use of the same form, *By the living God*. And some authors say, that after the judges had pronounced sentence, both they and the witnesses laid their hands upon the head of the criminal, and said to him, *Thy blood be upon thee*; and that it was in allusion to this form, that the Jews cried out in the judgment of JESUS CHRIST, whom they accused before *Pilate*, *His blood be upon us, and upon our children*^c.

The method of proceeding against criminals.

4thly. As to criminals, the law would not suffer any person to be condemned, till he had been heard, and till such time as the judges had carefully informed themselves of his actions. In order to induce the criminal to confess his crime, they said to him, *Give glory to God*, that is, confess the truth, and be your own judge. For the Jews were of opinion, that criminals who confessed their crimes, would partake in the happiness of a future state; and therefore they exhorted and pressed the criminals, not to draw down the hatred of God upon them, by obstinacy and stubbornness in concealing their crimes. And St. Paul sometimes alludes to this custom among the Jews; as when he says, *Happy is he that condemneth not himself, in that thing which he alloweth*^d, that is, who being convinced of the truth of a thing, is not weak enough to give testimony against himself, notwithstanding his conviction; and when he says in his *Epistle to Titus*^e, that an heretick *is condemned of*

^a Matt. v. 25.

^b ch. xix. 15.

^c Matt. xxvii. 25.

^d Rom. xiv. 22.

^e ch. iii. 11.
him-

himself. There were always in court three clerks, who wrote down the opinions of the judges; one wrote the opinions of those who were for acquitting the accused, another theirs who were for condemning him, and the third, both. Sentence was drawn up in these terms, *Such a one has been condemned by the decree of such a court, Let the people hear and fear,* that is, fear suffering the like punishment, if they should be found guilty of the same crime.

IV. NEXT to the forms of judicial proceedings most naturally follow. punishments; [which were either, 1st. such as were inflicted by God him-^{Punish-}self; or 2^{dly}. excommunication; or 3^{dly}. pecuniary punishments; or ^{ments.} 4^{thly}. corporal ones.]

1st. GOD, who was the sovereign master of the republick of the Hebrews, and who had no less power over the minds than the bodies of his subjects, did not only appoint visible and corporal punishments for the correction of the guilty, but likewise sometimes exercised spiritual and invisible ones, such as no other prince, how powerful soever, could make use of. So that a man who violated the law of God in secret, though his crime was known to no one but himself, and he might therefore flatter himself with the hopes of escaping unpunished, yet could not escape the knowledge of God: but the divine justice discovered it self upon the secret dissembler, by a sudden death. This the Jews call *Mors per manum cæli*, as if they should say, *A stroke from heaven*; and it is to these sorts of sudden and supernatural deaths, that St. Paul alludes, when he tells the *Corinthians*, that the little care they took in preparing themselves for the Sacrament ^a, was the reason why *many were weak and sickly among them, and many slept.* Without these extraordinary punishments, how many of those, who had been guilty of crimes to which God annexed a capital punishment, would by their concealing their guilt from the sight of men, have escaped it?

2^{dly}. AMONG the punishments which were inflicted by men, the chief was excommunication. It was then not only an ecclesiastical punish-^{Excom-}ment, as we now speak, but also a civil one; because in this theocra-^{municati-}tical republick, there was no distinction between the divine right and the civil. It was a separation from all communication as well so-^{on.}cial as re-

^a Or rather, *in behaving themselves reverently at it.*

ligious;

ligious; and the excommunicated were forbid entering into the temple, or the synagogues. Which is the reason why JESUS CHRIST, when he would tell his disciples that they would be *excommunicated* by the Jews, barely tells them, that *That they would be put out of their synagogues*^a; and St. Paul in his *first epistle to the Corinthians*^b says of the incestuous person, that he ought to *have been taken away from among them*; and to the *Galatians*^c, *I would they were even cut off that trouble you*: which word *cut off* which was made use of in excommunication, is stronger in the original, and signifies, *To root out* or *destroy*. And moreover, the excommunicated were also debarred of all the intercourses of civil life; for the Jews were not permitted to come near them, but to keep at the distance of at least four cubits from them. It was likewise forbidden to eat with them, and for this reason the Jews never eat with Pagans, Samaritans, or Publicans, because they looked upon them as excommunicated persons; and St. Paul in his *first epistle to the Corinthians* forbids them *to keep company, or to eat with fornicators*^d. This Jewish excommunication differed from that of the church, in this, that if a man who was forbidden to enter into the temple on account of any crime he had been guilty of, was rash enough to go there, he would have been punished for it. Which was likewise the case with respect to any one, who should come near another person, while he had any legal impurity upon him. And from hence came the fear the woman in the Gospel was in, of touching JESUS CHRIST^e, which nevertheless the high idea she had of the piety of our Saviour so far overcame, as to give her courage enough to touch his garment, in order to be thereby cured of her issue of blood; and it was in this sense, that St. Peter acknowledging the Divinity of JESUS CHRIST desired him *to depart from him*, because he knew *he was a sinner*^f.

WHOEVER had deserved excommunication was loaded with curses, as appears from the *twenty seventh chapter of Deuteronomy*, where the expression, *Cursed be he*, is so often repeated. So that *to curse*, and *to excommunicate*, are two terms, which signify the same thing. And for this reason St. Paul says, *that no man speaking by the spirit of God, says that Jesus*

John xvi. 2.

^a ch. v.^c ch. v. 12.^d ch. v. 11.^e Mar. v. 25-29.^f Lu. v. 8.

is accursed^a; that is, *cursets* JESUS CHRIST, as the Jews did, who denied him to be *the Messiah*, and excommunicated the Christians. They likewise delivered over the excommunicated persons to *Satan*; as the minister of God's wrath, that he might torment them. The famous passage of St. *Paul* in this case is notorious; he would have had the incestuous person *delivered over to Satan*, that his flesh might have been mortified, and his soul saved^b. For God permitted the Devil to torment those, who had these curses laid upon them. *Josephus*, in his *second book of his Wars of the Jews*, represents an excommunicated person, as one in the utmost misery. *He is*, says he, *often seen to perish in a very miserable manner; he cannot receive the nourishment that is offered him; he is reduced to eating grass, like a beast; and at last dies of hunger*. And it is in this sense, that St. *Paul* desired to be *accursed for his brethren*^c, that is, he was ready to be excommunicated, to be laden with curses, and to suffer all the miseries which were the consequences of excommunication, if it could have been of any service to his brethren. In order to give the people the greater horror of excommunication, the trumpets sounded, and links were lighted, at the time that it was pronounced, and if the man died before he was absolved, they stoned him in his coffin.

Selden^d relates the manner in which the Jews excommunicated the *Samaritans*, and perhaps it will be some pleasure to the Reader to have it here transcribed. *All the people*, says he, *were assembled in the temple, where there appeared three hundred priests, followed by as many young men their disciples, who had each a trumpet, and a book of the law. While the trumpets sounded, and the Levites sung, the Samaritans were excommunicated, by the mysterious name of God, by the decalogue, and by a separation from the court of heaven, and from the inner court; and every Israelite was forbidden to eat any thing whatsoever which belonged to the Cutheans. And from hence it is, that they were as strictly forbidden eating meat with the Cutheans, as eating swine's flesh. Neither is it permitted to make proselytes of them; neither have they any part in the resurrection of the dead. For the Scripture says, You ought not to join with us in rebuilding the house of the Lord; and this extends, as well to the world to come, as to*

^a 1 Cor. xii. 3.

^b 1 Cor. v. 5.

^c Rom. ix. 3.

^d Book IV. of the Law of Nat.
this

this world. They can have no pretensions to Jerusalem, as the Scripture says in another place, You have neither right, nor inheritance, nor possession in Jerusalem. And this excommunication was sent to the Israelites who are in Babylon.

Three
sorts of
excommu-
nication.

THE Rabbins divide excommunication into three sorts.

(1st.) THE first they call *Niddui*, that is, *separation*. It separates a man from all civil commerce even with his wife and his domesticks, who could not come within four cubits of him. It lasted thirty days, if the criminal repented, if not, it was continued as there was occasion. The word *Niddui*, comes from *Nadda*, which signifies *to separate*. Under this sort of excommunication, all women during the time of their usual illness, and after their lying in, and all lepers before they were cured, were supposed to be, and were therefore denied all converse with men. If the child was a male, the mother continued thus separated for the first seven days; (and the *Samaritans* made an enclosure about their beds, that the separation might be perfect) and could not go into the temple, or any holy place, till the fortieth day after her lying in, as is commanded in *Leviticus*^a.

(2^{dly}.) THE second sort of excommunication was called *Cherem* or *Herem*, which signifies *to anathematize*, or *devote to death*; and from thence comes the *Cherema* or *Herema* of the *Chaldeans*, and the *Anathema* of the *Greeks*. This excommunication added to the former a great many curses, imprecations, and wishes, that all the punishments we have spoken of, might fall upon the person excommunicated. And we see in Scripture, that the cities which were *anathematized*^b were destroyed, and their inhabitants put to death,

THE victims which were laden with the curses, and appointed to endure the punishments of an *Anathema*, for the sins of all the people, were called in Greek *Περίκαθαρμα* *Pericatharma*, and *Περίψημα* *Peripsema*; which we translate, *Off-scouring* and *filth*; but, as *Suidas* tells us, these were the names which were given to the victims, which were offered up to expiate the sins of the people, and to appease the wrath of God. And it is in this sense that *St. Paul* calls himself *Pericatharma*, and *Peripsema*^c; by which he means, that he was looked on as one of

^a ch. xii.

^b Josh. vi. *Septuagint*.

^c 1 Cor. iv. 13.

those victims upon whose head all sorts of curses fell; which he did not refuse to suffer for the salvation of his brethren; and therefore he says in the same sense, in his *Epistle to the Romans*^a, that he *desired to become an anathema*, that is, that he would readily have given up his life, if upon his becoming a victim, J E S U S C H R I S T would have lain on him the sins of his brethren, and have expiated them by his death.

(3dly.) THE third sort of Jewish excommunication is called *Schammata*, from an Hebrew verb which signifies *to exclude*. But others give different interpretations to this word: some derive it from *Schammitha*, which signifies, *There is death*; others make it equivalent to the *Maranatha* in St. Paul's *first Epistle to the Corinthians*^b, which signifies *The Lord cometh*, that is, *to judge*; for *Mara* in *Syriack* signifies *the Lord*. And it may have yet another explanation from *Schem*, which signifies *a name*, and is it self that name by which the Jews sometimes call God. So that *Schammata* will then be the same as *Schem ata*, that is, *God cometh*, which would be an imperfect sentence unless we added, *to judge*. So that, the *Maranatha* was a sort of terrible *Anathema*, which was fulminated against those, whose salvation appeared to be so desperate, that they had nothing more to expect, but the terrible day of Judgment. These words, *The Lord cometh*, strike with terror; and indeed not without reason. We have one example of them, in the *Epistle of St. Jude*, ver. 14. and this is what the Prophet *Malachi* seems to threaten in the last words of his prophecy; which fills the Jews with dread, to see that the Bible ends with such terrible imprecations.

3dly. WE come now to pecuniary punishments.

HE, who had not enough to pay his debts, or to make restitution for what he had stolen, was sold. *Pecuniary
Punish-
ments.*

HE, who had stolen any thing, was obliged to restore four-fold; but if the thing stolen was yet in being, he was to restore but double^c.

HE, who struck a woman with child, paid for the damage he did her^d.

HE, who detained what he was entrusted with, was condemned to restore a fifth part more than he had detained.

HE, who did any damage, paid in proportion to the mischief he had done^e.

^a Rom. ix. 3.

^b ch. xvi. 22.

^c Ex. xxii. 1.

^d Ex. xxi. 22.

^e Ex. xxi.